SCHUYLKILL COLLEGE
LIBRARY

Record of Christian Work

East Northfield, Massachusetts.

VOL. 43. MAY, 1924. NO. 5.

God is able to bless you with ample means, so that you may always have quite enough for any emergency of your own and ample besides for any kind act to others.—*2 Corinthians 9.8* (*Moffatt*).

RELIGIOUS THOUGHT AND ACTIVITY.

The 30th annual Bible conference at Winona Lake, Indiana, will be held this year on August 22-31.

Dr. Mark A. Matthews of the First Presbyterian Church, Seattle, is appealing for a million dollars with which to erect a **Bible School and Institute for the great Northwest.**

The choice bit of propaganda in regard to the prevalence of **drug addiction** since prohibition went into effect, receives a rude shock in the recent report of Deputy Commissioner Carleton Simon of New York, as reported in a recent issue of the "New York Times":

"Three years ago there were more than 35,000 drug addicts in New York City. Within the last ten months there have been only ten drug users arrested, most of them old men. This is not due to a laxity of the authorities in corralling drug addicts, but signifies that the traffic in narcotics has been steadily on the decline."

A recent canvass of the readers of "America," a Roman Catholic journal, as to what they regard the **ten best Catholic books of the past hundred years,** written originally in English, resulted as follows:

"Apologia pro Vita Sua," Cardinal Newman; "Collected Poems," Francis Thompson; "The Faith of Our Fathers," Cardinal Gibbons; "Fabiola," Cardinal Wiseman; "The Thirteenth, the Greatest of Centuries," James J. Walsh; "Idea of a University," Cardinal Newman; "My New Curate," Canon Sheehan; "Orthodoxy," Gilbert K. Chesterton; "Collected Poems," Joyce Kilmer; "Europe and the Faith," Hilaire Belloc.

Dr. H. K. Carroll credits **the churches in America** with a gain of 680,015 communicants in 1923 in an article in the "Christian Herald." The grand total of all religious bodies is 45,457,366, of whom 15,750,260 are Roman Catholics and 64,745 Eastern Orthodox Catholics, and 27,812,898 are evangelical Protestants.

For all religious bodies there were 206,843 ministers and 237,404 churches in 1923, a gain of 2733 ministers and 2884 churches over 1922.

The two bodies of Latter Day Saints are credited with 607,815 communicants, a gain of 20,245. The Unitarians, Universalists, Mennonites and Friends all showed a loss in membership.

Some time ago the mate of a Norwegian vessel during a terrific storm became very much frightened. All on board thought the vessel would be lost. Suddenly the mate ran to his chest down below, searched around in its depths, and brought forth a copy of the New Testament. He began to read it earnestly, and afterward he told this story:

"When we were lying in the harbor of New York a man from the New York Bible Society came on board our vessel and handed me that Testament. I took it, and pitched it into my chest carelessly, never thinking that I would read it. When it seemed that the ship was doomed I remembered the book, and tried in those awful moments that I thought were my last on earth to find out something about the Jesus that was able to save a wicked man such as I had been. The vessel came through the storm, and **so did I.** Jesus came into

my stormy life, and he has given me his peace. I know I am saved."

Last year Rabbi Louis I. Newman of New York presented in a series of articles in the "Jewish Tribune" the idea of an American Jewish University. It met with much favor from many leading Jews, while others were strongly opposed to such an institution in our land. Now comes the announcement that a **Jewish college** is to be established in New York.

This project is to be undertaken by the Rabbi Isaac Elchanan Theological Seminary, popularly known as the "Yeshivah" and the center of Jewish orthodoxy in America. This school proposes to enlarge itself by creating a foundation by which a complete college course will be given in addition to the present theological training. The new school will be established in suitable buildings somewhere in upper New York, with adequate library, campus, and other necessary equipment.

There are hundreds of students from many European countries awaiting the opportunity of securing secular training in a school adapted to their requirements. The great "Yesshivoth" of Europe were largely destroyed by the war, and American Jewry sees before it a great opportunity and responsibility to provide educational facilities of such a character as to hold the youth of Jewry for orthodox Judaism.

A short time ago a **United Stewardship Council** was formed among Protestant bodies to study gifts of money, both for general benevolence and support of churches. The Council has now issued its first complete report, and makes out that 21,000,000 Christian people contribute $401,000,000 a year. As there are over 45,000,000 church members in the United States, the total gifts of all of them are estimated at $650,000,000 a year. The first sum includes gifts to the great missionary societies, America having the largest in the world, and the last sum includes also gifts given through Roman Catholic organizations, and some small bodies not included in the Council's showing.

The sums named are at least $100,000,000 greater than at the end of the world war. The increase comes in the expenses of local churches for the most part, as salaries of ministers have been increased and great advances have been made in new buildings. Most of the larger bodies have doubled their benevolent gifts within the past five years, and practically all are giving more than ever before. The $650,000,000 sum is regarded as a safe estimate of the contributions of American people to religion each year.

An apology which recently appeared in the advertisement columns of the "Christian World," London, called for editorial comment. Missionaries have long been accustomed to being made the targets of the sniffs and sneers and aspersions of globe-trotters who write travel books, it said. Usually these attacks are general, and escape the meshes of the law of libel, but in this instance the author of a book which contained certain allegations against Christian missionaries in general made specific mention of Rev. Frederick Brown of Peking, an honored veteran in missionary service. The author's information was found to be inaccurate, and the apology that appeared in the advertisement column was the result. Here it is:

"The World as Seen by Me."

AN APOLOGY.

To The Rev. FREDERICK BROWN.

Referring to your complaint of a statement concerning you contained in my book of travel published under the above title, in which I make certain allegations against Christian missionaries in general and yourself in particular, I am taking the earliest opportunity of stating that I now find my information was inaccurate, and I tender to you my apology for having made an accusation which I now know to be untrue and groundless. I desire to put on record the fact that at the time I wrote the above mentioned book I had never seen you or communicated with you, and the suggestion that you had made the statement contained in the words complained of is erroneous. I have arranged for the withdrawal from publication of all copies of the book containing the passage complained of and for its deletion from future issues.

Dated this 28th day of January, 1924.

(Sgd.) T. SIMPSON CARSON.

It is well that for once a missionary should be able to insist on the public withdrawal of a slander.

The Egyptian Legation to the United States.

King Fuad has sent Seifullah Yousri Pasha as his minister to Washington, accompanied by a staff of five. The new minister has had a great deal of experience in political affairs, having lived for many years in France and England. The first

4086

secretary, Hassanein Bey, has been for many years attached to the government service in Cairo, and is well known in Egyptian and European scientific fields as an explorer of note.

A curious feature of all the legations and other important diplomatic missions of the new Egypt is the sending of a "chaplain" (imam) with each. Technically the duties of this member are simply to lead the other members at their Friday prayers, for Egypt is a Mohammedan state and the diplomats must abide by the official rule that demands attendance at Friday prayers. Practically, however, it is thought that the chaplain is the diplomatic representative of the Azhar University of Cairo, the conservative religious element who insist on keeping their hands on the affairs of state to the most minute detail. It is said that even the Egyptian consulate in New York is to have an imam. The legations being appointed by the king are not affected by changes in the ministry. As long as the constitution says the king must be a Moslem, the Azhar University will exert a powerful influence on all Egypt's relationships.

Student Fellowship for Christian Life Service.

At the Indianapolis convention a proposal was made to the Student Volunteer Council by the executive committee of the Student Fellowship for a joint commission looking toward the broadening of one of the movements or the merging of both so as to include the present functions of each. It will be remembered that the immediate purpose of the Student Fellowship, founded two years ago, is to unite in fellowship all students dedicated to Christian life service at home; but already this movement has reached the conviction that Christian life service cannot be limited by vocational or geographical restrictions, but should be based primarily upon a fundamental life motive to go wherever God leads, whether at home or abroad.

The following form of life commitment has been recommended:

"I recognize the domination of pagan principles and motives in present day human relationships, especially as shown in the flagrant disregard for human values in industry, the widespread denial of brotherhood between the white and colored races, and the devastation of the greatest values in life by war.

"I am confronted with the need for men and women with the spirit of Christ who will, at whatever cost, strive to make the principles of love and service effective in all these relationships throughout the world.

"I cannot do less than give my life to this task, and I solemnly covenant with God that I will earnestly seek until I find where I can be most effectively used by him.

"It is my purpose, with God's help, to stand for the supremacy of human values above all other values in life; to make the principles of love and service, as exemplified in the life, the teaching and the sacrifice of Jesus Christ, the dominating motive of my life, with the full realization that this commitment may involve me in personal sacrifice, social ostracism and financial hardship."

The national headquarters of the Student Fellowship have been moved to 1301 Chicago Temple Building, Chicago.

EVENTS OF THE MONTH.

This month has been agreed upon by historians as the **300th anniversary of the settlement of New Netherland, now New York,** by Walloons, Belgian and French Huguenots. Governor Smith of New York has issued a proclamation calling for the observance of the anniversary with appropriate exercises and ceremonies in schools, churches, and municipalities. Special celebrations will also be observed at points from New York to Florida.

A memorial 50-cent piece has been minted, showing on one side the profiles of Admiral Coligny of France and William the Silent of the Netherlands, and on the other side a picture of the ship that brought the Walloons across to this side, under the Dutch West India Company.

A Huguenot pilgrimage to Europe will be made by descendants of the early members of the Walloon colony.

Women representatives of forty countries are coming to Washington this month to confer upon international leadership among women, religious education, international peace, and social relationships between countries. The

occasion is the **biennial meeting of the World's Committee of the Young Women's Christian Associations,** May 9-16.

The World's Committee is the international body of the Y. W. C. A., with headquarters in London. Its secretaries travel in forty countries, developing and correlating the work wherever the Blue Triangle hangs.

This is the first meeting that has been held in the United States. Former meetings have been held in France, Germany, Sweden, Austria and Switzerland.

Many delegates who arrive in time will be official guests of the American organization, the National Board, Y. W. C. A., at its own biennial convention held in New York at the Hotel Commodore, April 30 to May 6. This means that for two weeks the aims, ambitions, hopes and problems of the women and girls of forty-one countries will come up for discussion.

George Fox Tercentenary.

Plans are in progress both in England and America for the appropriate observance of the 300th anniversary of the birth of George Fox, July, 1624.

His "Shorter Journal," which is being edited by Norman Penney, London, is already in type. Mr. Penney is also revising an edition of George Fox in Everyman's Library.

The Friends' Historical Society of Philadelphia has under appointment a George Fox Tercentenary Committee, of which Rufus M. Jones is Chairman. The American Friends' Literature Council is coöperating with the above committee.

A brief partial outline of the American Tercentenary program is as follows:

There is to be held at Haverford College on May 17 a commemorative observance of the birth of George Fox. Trips are to be made to the old Haverford and to Merion meeting houses. Guests will return to the college in the late afternoon for a brief conference. Supper will be followed by an evening session, at which Rufus M. Jones is to deliver an important address on George Fox. This will be printed in pamphlet form, and will be the official memorial document both for this occasion and many others which are expected to follow in Friendly communities all over the country.

It is also expected that there will be printed in pamphlet form numerous estimates of the character of Fox as expressed in quotations of others than members of the Society of Friends.

Comprehensive suggestions are being prepared with a view to supplying the same to groups of Friends who plan observance of this important event the country over, for it seems most appropriate that the influence of the life and teachings of George Fox should be reflected in the present generation so far as it can be done.

New York Friends are planning a commemoration in connection with Yearly Meeting in May.

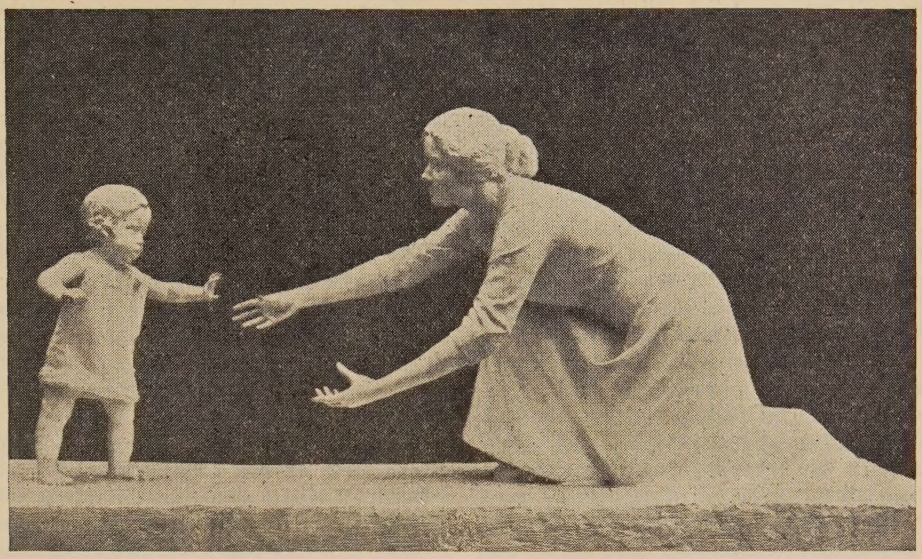
It is also planned to have a large commemorative public meeting in Philadelphia in the autumn, when it is hoped one or more English Friends will assist representative American Friends in fitting memorial exercises.

A NEW PREACHING CRUSADE.

A great preaching mission, comparable to some of the most effective religious movements of the past, has been announced by the National Cathedral Foundation of Washington, D. C., among other ambitious forward-moving projects.

What, by the way, is "the National Cathedral" at Washington? It is the Protestant Episcopal cathedral now in process of erection there. Assuming for itself the title of "National" has drawn the fire of some who resent any one sect adopting an ambiguous title in a land of religious equality, as also of those who think they have cathedrals and churches just as "national" as this Washington structure. But to resume.

The Rt. Rev. James E. Freeman, bishop of Washington, is now engaged with the leaders of the Protestant Episcopal church in organizing a College of Preachers at the cathedral to typify its spirit and form the nucleus of the proposed preaching crusade. The foremost preachers in the United States, clerical and lay, are said to be joining the crusade, which is expected to become as dramatic in some of its aspects as the preaching of Peter the Hermit, of Whitefield and Wesley, or of General Booth.



FIRST STEPS. *Mlle. G. Bricard.*

In our February issue we published a beautiful picture of a father, mother and child, asking if any reader could give us information as to its original. Dr. Charles C. Albertson of Lafayette Ave. Presbyterian Church, Brooklyn, was good enough to write that he had purchased postcards of the February and above companion pictures in Paris last summer. He thought the sculptures had been exhibited in a Paris salon.

The scheme is not intended to be a proselyting campaign for its own communion. The cathedral authorities hope to make the sincerity of their motives so apparent that great preachers of other communions will take part, and the whole force of American Christianity be made more effective.

In carrying out the program of the mission dependence will not be placed upon indoor pulpits, but auditoriums, baseball grounds, university stadiums and amphitheaters will be utilized to bring together great multitudes. Trained preachers will be sent to industrial and educational centers to carry the fundamental principles of Christianity to masses of the people outside rather than inside the churches.

Audiences numbering many thousands can be reached by radio, but it is felt that much is lost when people do not gather together in a common cause and meet the speaker face to face.

Demonstrations of the response of the people to great public preaching programs outside church walls were made last fall at the amphitheater in the close of the National Cathedral in Washington. At one gathering addressed by Bishop Freeman and Senator George Wharton Pepper more than 28,000 persons attended, constituting one of the largest religious gatherings in the history of the country. These services convinced the planners of the preaching mission that similar multitudes can be attracted throughout the United States by forceful preachers and proper organization.

A brochure of 19 pages upon this matter by Monell Sayre has been mailed to the religious press by the cathedral authorities.

This pamphlet makes what we believe to be a false start. It says that Christianity has lost its hold on the masses; that the industrial classes have ceased to be influenced by it; that if this condition is allowed to continue, Christianity in America will soon enter definitely into the status of a decaying religion; that the workers do not regard the Christ; that in pain and humiliation we find ourselves today an outnumbered and outmaneuvered army, slowly retreating toward defeat; that our age has largely lost preaching ability; that we have allowed a mighty population to sink back into an ignorance of Christ.

Thank God, we do not believe one word

of such extreme talk! Will our readers admit that it is true of America, of Japan, of China, of India, of any land where Christ is preached? Mr. Monell Sayre is advertised as "pension adviser to the Church of England." We have noticed this hopeless note in the writings of other Anglicans. Has such dry rot infected the Church of England? Whatever Mr. Sayre may think, we do not believe his hopelessness will be shared by church people in this country in regard to Christ, or Christianity, or even Protestantism.

But anyhow we welcome Mr. Sayre's advocacy of the preaching mission. He points out the twofold duty of the church,—to evangelize and to shepherd the souls gathered into the fold. In medieval times, when all the people in a community were at least nominal members of the church, the pastoral function was paramount; but that condition no longer exists, so the evangelistic function must be pressed in a revival of preaching to the masses,—a method that has always secured results in the past.

It is recognized that this is a task for trained preachers: men who can preach Christ as Saviour from sin, and apply his basic teachings of justice, mercy, truth, love, to character and conduct; who can sway multitudes by their qualities of personality, voice, emotion, intellect, and above all spiritual power; who can adapt the old gospel message to the men of today.

And the crusade must utilize two mighty modern developments of power,—publicity and organization. These will get a hearing for Christ, and gather in the results.

This daring proposal touches one's imagination with its novelty and magnitude, but let us not forget that many faithful men and women are preaching Christ every day to the unchurched masses in highways and byways as part of their regular work. If the larger project succeeds, let us hope that it will send a thrill of power and encouragement all down the line!

OTHER LANDS.

One of the great romances of Y. M. C. A. history has reached a climax in the formal transfer of **the Y in Poland** from American to Polish administration.

This means that the Y is now an established movement in Poland, with a national organization under Polish leadership. It means that only five years after its introduction into Poland as a welfare service for the Polish army, Y work has grown into the permanent form and along the lines so familiar to the people of America and many other lands.

The formal transfer, which took place in the Warsaw building, was the occasion for a memorable ceremony, attended by the president of Poland and many notable citizens. Paul Super, national secretary for Poland, writing of past and present Y history there, says:

"After the war the American Y conducted work for the Polish army at nearly a hundred points, employing in this work 52 American secretaries and expending $1,700,000. All this war work has, of course, been discontinued, and the enterprise now is on a civilian basis, officered and directed by Poles.

"The name of the Association in Poland is, in common parlance, 'Polska Y. M. C. A.,' and more formally, 'Zwiazek Mlodziezy Chrzescijanskiej.'

"It begins its new status with some 7500 members in seventeen cities, and many thousands of friends in government, university, civil and military circles. Seven American secretaries remain in Poland as technical advisors and instructors in the work of the Association, loaned as an expression of the coöperation of the American Y with the Polish movement."

In a characteristically restrained manner the Society of Friends will this summer keep the **300th anniversary of the birth of George Fox.** While American Friends incline toward arranging great demonstrations in his memory, English Quakers desire that George Fox's message should be brought strongly before the present generation.

The biggest gathering, which it is expected Friends from all parts of England will attend, will be at Kendal during the first week-end in August. It was with Westmoreland and the immediately adjacent districts, such as Swarthmoor Hall just outside Ulverston, that some of the most stirring incidents in the life of George Fox and the early Friends were connected.

Special meetings will also be held, of Midland Friends, at Hartshill, near Nuneaton, the nearest meeting-house to Fox's birthplace at Fenny Drayton; by western members at Plymouth and at Launceston, in the castle of which Fox was imprisoned. Another center is Cambridge, where Fox met with a rough reception at the hands of undergraduates. London Friends, also, will no doubt give due recognition to their founder, who is buried in the Quaker burial ground at Bunhill, not far from the other graveyard where John Bunyan lies.

A Biblical Library in Rio.

At the recent sale of the estate of the late Dr. José Carlos Rodrigues of Rio de Janeiro, Brazil, the American ambassador, Hon. Edwin V. Morgan, purchased a considerable portion of the books on religion and philosophy that formed an important part of the library. Later Mr. Morgan prepared the following deed of gift to a committee of trustees whom he had chosen:

"Gentlemen: Having learned that acting together you represent interdenominational organizations of permanent character, combining American, British and Brazilian elements desiring to organize a library for the use of pastors and Biblical scholars, open to all Protestant clergymen in Brazil; learning furthermore that there has been graciously placed at your disposal an appropriate space for the said library, it gives me pleasure to offer you a collection of books relating to religious subjects which formed a portion of the library of the late Dr. José Carlos Rodrigues.

"If agreeable to you, I venture to express the wish that this collection should bear the name of our eminent friend and should be preserved in memory of his interest in Biblical study and of the great work upon the Bible which he completed shortly before his lamented death."

Dr. Rodrigues first became acquainted with the Bible when a law student at São Paulo, Brazil. Soon after graduation he went to the States, and during the time he was at Princeton University and engaged in newspaper work at New York, he acquired a perfect knowledge of English. This gave him ready access in later years to the rich treasures of Biblical literature in the English language. He was a devout student of the Bible, and sought to learn what he could about this gift of God to man. He was editor and proprietor of the great daily paper, "O Jornal do Commercio," at Rio de Janeiro from 1890 to 1915. After these twenty-five years of distinguished service he retired from the editorship and business to devote his entire time to study and writing on the Bible. He published in 1921 his great work in Portuguese, entitled "Historical and Critical Studies on the Old Testament," in two volumes of 1357 pages. In the preparation of this work he accumulated a valuable collection of books on Biblical subjects, chiefly in the English language, with a few in French, German and Portuguese.

This generous gift, including about 1200 volumes with the book cases and a table, from Mr. Morgan, a warm personal friend and ardent admirer of Dr. Rodrigues, has made a profound impression on the public, and has awakened a deep sense of gratitude among Bible lovers and students in Brazil.

The trustees desire to give the widest possible publicity to this remarkable event. It is worthy of the highest commendation, and should suggest to others the idea of establishing for the use of Bible readers and students similar libraries in Latin American cities where books of this nature are to be found only in limited numbers in the private libraries of a few Protestant preachers. There are no such collections in the few public libraries that exist. Such books can only be had at considerable expense and trouble.

The trustees desire to add to this collection other books that will contribute to the noble end which the founder, Mr. Morgan, has in view, and for which his friend, Dr. Rodrigues, labored and prayed.

MENTAL AND SPIRITUAL HEALING.

When announcement was made by the trustees of the Benjamin Franklin Fund in London of the major award of £2500 to Pierson Worrall Banning of Los Angeles for his book "Mental and Spiritual Healing: All Schools and Methods,"* we wrote the publishers for a review copy, and were favored by the author with a copy. While it

* **Mental and Spiritual Healing, All Schools and Methods:** A Textbook for Physicians and Metaphysicians, by Pierson Worrall Banning. International Book Concern, Los Angeles, Cal. 167 pages. $3.50.

is primarily intended to be "a textbook for physicians and metaphysicians," we felt that among our readers there must be many Bible students who will not aspire to belong to either of these classes, but who will nevertheless be interested in a prize-winning treatment of a subject which is of moment to every Christian believer.

Mr. Banning explains that it is beside his purpose to examine into the doctrinal pros and cons of any of the so called religious cults that make healing one of their ends: he simply takes their claims and methods as he finds them, analyzes them, sorts them into their proper logical classification, all on an impersonal scientific basis. The word "spiritual" seems to be used as meaning non-material, and not in a religious sense.

The surprise with which the announcement of the award to an unknown person was received is added to when one examines a copy of the book. Mechanically, it looks like the product of a one-horse printing and binding plant. Mr. Banning's style as a writer is simply awful. His involved sentences and bad English are further compromised by far too numerous errors in spelling and grammar, bad punctuation, printer's mistakes. Before another edition is printed he ought, in justice to his reputation, at least to have the book read by competent copy and proof readers.

But to come to the treatise itself, which is what won the prize. It is No. III in the "Thread of Life Series." Write-ups at the end of the book tell us that volume I in this series is entitled "Maker, Man and Matter," ($5.00), "probably the most unique work of its kind ever presented the lay reader," which among other things "shows conclusively that the monkey is the degenerate descendant of man instead of man being descended or ascended from the monkey"; and that volume II is entitled "Psychology, Super-Psychology, and Higher Phases," ($4.00), "the most original volume ever presented covering the field of operation of the human mind." Nowhere in the book or in any of the advertising matter we have received is any degree attached to the author's name to indicate if he is a medical man or other specialist: but from the above it will be seen that he is no shrinking writer upon the higher phases of mind and matter. Volume III, which we have under consideration just now, evidences his industry and skill as a firsthand investigator and analyst, for he does not quote from any other author or specialist, except of course as he quotes from the writings of the systems he is investigating.

Mr. Banning lays a foundation for his study by explaining the theory of molecular vibration. Matter is in the last analysis made up of molecules, atoms, electrons, which are in constant vibration. "Back of this universal law of vibration or lines of force in and through all, is the highest and final One Original Source. . . . . Call it what you will, vibration is the way all power and creation manifests (sic!). God and His manifestations is (sic!) all there is."

"Everything that makes one well or normal is nothing but proper attunement of the many varieties and planes and keys of vibration that manifest themselves in the human body." Inharmonious vibrations produce "so-called sin, sickness or other abnormal conditions," and the remedy for these is to produce the right vibrations to "overcome and bring about a normal condition." Medicine, manipulation, spoken or written ideas, are intended to produce the required right vibrations. Hence, "all forms of cures are suggestive therapeutics."

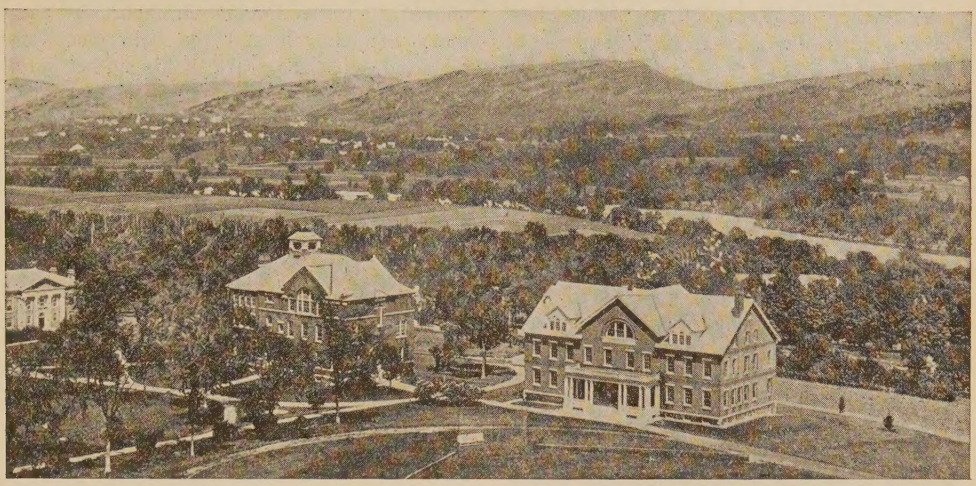
Having established that much, Mr. Banning next gives the stages of suggestive or mental therapeutics, from hypnotism to absent treatment. His classification of the methods of all schools of healing is under six heads.

(1) Suggestion, received through any of the senses, whether from physical reaction such as the laying on of hands, massage, osteopathy, electric treatment, etc., or from chemical reaction through medicine or diet;

(2) Hypnotism, whether deep, intermediate as at the Nancy school, or light or in awakened states, as in the Emmanuel movement and in Coué's method;

(3) Autosuggestion, whether using will power, repetition, visualization or mental picturing of the ideal desired state, as in New Thought and Mental Science, or using imagination without will power, as by Coué;

(4) Meditation in "the silence," including the visions, thought forms and astral



View from Mount Hermon School across the Connecticut River to the town of Northfield. Northfield Seminary campus is in the left-hand upper corner.

communications of Spiritism and Theosophy, the absorption of Eastern philosophy, the higher thoughts and faith and quiet waiting for the still small voice of other schools;

(5) SPIRITUAL and DIVINE HEALING, wherein there is no personal picturing of the ideal state as in New Thought, no exercise of will power, but only the affirmation of truth concerning God, man, matter, and the denial of anything contrary, as in Christian Science and kindred cults;

(6) LIVING IN THE ABSOLUTE, or knowing and living in truth, in a state of spiritual realization, on a spiritual plane, needing neither affirmation nor denial, nor exercise of will, nor imagination, nor visualization, nor defined thought.

By this time one is headed for the deep sea, where one who takes the Bible at its face value as a revelation from God will certainly not be willing to go. For it is denial of matter, and is in fact a lie and a self-stultification.

Mr. Banning devotes a chapter to each of these six classes, trying to explain wherein each is an advance beyond what precedes in freeing itself from the senses, the will, the imagination, in producing mind action: though in actual practice a representative of any school seldom confines his effort to the strict theory of his school, but uses the methods of other schools consciously or unconsciously.

This classification and explanation presumably gained Mr. Banning the Franklin award: but we take the liberty of wondering what practical old Ben himself would say of the misty, wordy unrealities of the later stages.

CURRENT THOUGHT.

An acute correspondent of the "New York World" puts the following pertinent questions to an advocate of the current evolutionary theory:

"**If the human race evolved** through countless gradations upward from one low form of life, why do we have any definitely defined species in either the animal or vegetable world? Should we not have a long line of easy gradations, one form slipping into the next higher, with no distinct species at all, unless each individual was denoted as a species unto itself? When the break-up into species came about, what became of the intermediates, and why?"

Here is a simple rule for finding out whether **the salary in any given parish** is adequate, and a "proof" for your answer:

Question:

Which men in our town have the education, social experience, and all other qualities—excepting the technical education,—that we require in a minister? What are their approximate salaries?

Proof:

Who are the men in our town who have salaries approximating that we pay the minister? Would any of them do for our minister?

A further proof, though not so accurate, is to estimate the average living expense of the members of the parish.—"Christian Register."

The Old Testament is essentially a forward-looking book. It has often been pointed out that the golden age of Greece and Rome was in the past, whilst that of Israel was in the future. The Old Testament was always struggling with its incompleteness, and looks forward to some transcendent happening in which its long-cherished expectations, its burning hopes, and its large visions are to find their triumphant realization. Its writers felt that the ways of God could not end in a big disappointment.

History is not a chaos, because over it there presides a good and gracious Spirit who wishes us all well, and who overrules human sin and folly towards his own beneficent ends. "Ye meant evil, but God meant it for good." This is the hope that inspired the prophets when one after another they introduced their brilliant visions of the future with the simple words, "It shall come to pass in the latter days." Preachers on the outlook for a fruitful series would do themselves and their congregations a good turn by taking these words where they occur and devoting a sermon to each of the ideals which these words introduce.—"The Old Testament and Today."

For Mother's Day.

As we judge Calvin Coolidge by cold, analytic study and from a close eight-year point of vantage, we call him a legalist, silent, undramatic, simple in ways and desires, sincere in deeds, close to the soil, close to the life, experience and habits of the people, and, withal, a God-fearing man, who believes that all law and government have a serious and eternal meaning.

Taking the oath of office as president of the United States in the little Vermont farmhouse where he spent his boyhood days, his own father as notary public administering the oath, he went, as his first act as president, to stand for a moment in bowed silence at the grave of his mother,—a scene unprecedented in the history of the nation. We may well believe that his soul there made covenant with its God to be faithful, to be unswerving, to be true, and, above all, to be humble in labor for the glory of Jehovah and the betterment of mankind,—that the grave of his mother was the altar of his dedication, where memory and desire blended in hallowed thought.—"Zion's Herald."

Crowding the Church.

These are strange days. There are all sorts of things that people want to crowd into the church. There are all sorts of liberties that people are demanding, and they are saying, "If we can do this elsewhere, why can't we do it here?" They are trying to argue all sorts of things into the Christian church. Bear in mind what I say now: When it comes to the question of your leadership and influence, do not test it by what is popular, do not test it by what goes on outside, do not test it by what you and the rest of the crowd are wanting to do in the sorority, the fraternity, the school or the college: test it by one simple yet searching question, "If the church did this, would it be nearer what Jesus Christ wants it to be, or would it be farther away?" When you feel as you carefully think and pray over any innovation, "I think that thing would lead my church or my class farther away from Christ's ideal," in the name of God throw yourself against it! But when you feel that a plan would lead you or your class or your church nearer to the ideals of Jesus Christ, then by all the power of God Almighty throw yourself back of it!—Rev. A. W. Beaven, D. D.

One of the by-products of the national Christian conference of 1922 at Shanghai was the organization by Chinese congregations of the **Shanghai Christian Council.** This council conducted a series of evangelistic meetings last November 6-8. They rented the Town Hall for the three days, and its seating capacity of 1500 was filled for the six meetings held there.

This whole movement is indigenous. The meetings were handled entirely by native Christian forces. And the laity was the more active element.

It was the first time the Shanghai churches had united for a common task, and it is regarded as the beginning of united city-wide evangelism, with due efforts to conserve the results.

THE MISSION FIELD: AT HOME AND ABROAD.

Mr. J. H. Oldham, one of the secretaries of the International Missionary Council, has stated that 90 per cent of all the **educational work for Negroes in Africa** has been done by mission boards.

A copy of a gospel paper, **"O Correio Evangelico"** ("The Evangelical Post"), is mailed every month to 500 postal and telegraph offices in Brazil. Five hundred copies are also mailed to Portugal. The paper is prepared and mailed by a missionary in Brazil for the Postal and Telegraph Christian Association of London.

Central Africa has come into the conversation circles of the world through the establishment of a wireless station at Ujiji on the shores of Lake Tanganyika.

Mr. Basil Mathews, editor of "Outward Bound," in commenting upon this event, quotes from a letter of David Livingstone which states, "It is a year since I had any news from Europe." Indeed, when Stanley discovered Livingstone at Ujiji and handed him the bag of letters, the dates were two years old. Today the distance from London to Ujiji to the wireless operator is one-fortieth of a second.

The situation regarding **the support of missionaries to Russia** and adjoining countries has radically changed the past few months, owing to the new rates of exchange. Prices have gone up to such an extent that the former support is far from enough to supply the daily bread of the workers. The situation is critical. Thus, in a letter dated February 3, received from headquarters of the Russian Missionary Society at Warsaw, Pastor Getze wrote:

"I will communicate to you that through the establishing of fixed exchange in Poland a sudden change in the whole economic life of the land has taken place. The prices have risen to abnormal, while the dollar with every month is considerably sinking. In December we received for one dollar, 12 million marks, while now no more than 9 million marks are being paid. A better suit of clothes costs up to 100 dollars, and a pair of shoes up to 20 dollars. For my two boys I am paying monthly 20 dollars school money. Most of the brethren cannot live any longer on the present support, and we must earnestly think about this matter so that we may be able to increase the allowances to the brethren."

The American Presbyterian Mission in Syria has decided to take a new step in evangelization through periodical literature by establishing a new weekly religious and educational journal of at least 16 pages. In carrying out this purpose, the first issue of the **"New Neshrah"** appeared in January as the successor of the "Weekly Neshrah" which has been doing a useful service for over 50 years.

The "New Neshrah" will be edited with the idea of supplying wholesome reading matter of a general nature, as well as fresh material of a devotional character. It will endeavor to instruct and entertain its readers, but its special aim will be to inspire them with Christian ideals of life, worship and service.

This is an enterprise which should receive the support of all missionaries in Arab lands. The paper can be made a useful aid in the school and hospital as well as in the church and home.

Its attractiveness and appeal will be increased by the use of illustrations. In answer to a request from the editor we have been glad to send him some of the electros from which pictures in this magazine have been printed.

The two new bishops recently consecrated in Tokyo are bishops exclusively of the **Nippon Sei Ko Kwai.** They are not members of the House of Bishops of the American Protestant Episcopal church.

The name of the church is as distinctive as its organization is independent. Translated, "Sei Ko Kwai" means "Holy Catholic Church," the familiar phrase of the Apostles' Creed, with the word "Nippon" (Japan) prefixed. The choice was made after long debate that had its origin in the instinct of the Japanese for individuality, together with the fact that "Protestant Episcopal" cannot be translated, a plight in which many communions, including the Roman, have found themselves in Japan. Sweet in "New Life in the Oldest Empire" tells us that "in some circles, both in China

and Japan, it is related as a mild jest that the meaning which could be extracted from a literal translation is 'Church of the Kicking Overseers,' or 'Church of the Contradictory Bishops.'"

Initiative in the gospel in Africa lies largely with the European. Educated Africans may be found in many unevangelized regions occupying lucrative posts in the government and in trading firms, but to enter into new territory with the gospel seems to be for the European.

When it comes to the actual sowing, the European is rather at a loss, for the Sudan is a veritable Babel. Each day's trek brings one to an entirely different language, so that gospel propaganda must always be a different thing to what it is in China or India. The African is a great linguist and usually a good preacher, so that a European can do much if he has a few intelligent Christians with him.—W. M. B. in "Lightbearer."

Of those who have been **baptized in the city of Meshed** itself, and those who have been added to the congregation here though baptized elsewhere, we count the following among the faithful:

One man whom Dr. Esselstyn baptized in 1913; one man and his wife, also baptized by Dr. Esselstyn in 1917; one woman who came to Meshed in 1919, having been baptized in Teheran in 1912; ten of the fifteen men who were baptized on December 25, 1920; one woman who was baptized the day following; sixteen of the twenty-four men and two of the three women baptized in 1921; one woman who came to Meshed in 1921, but who had been baptized in Teheran in 1912; and two of the three women baptized in 1922.

This makes a resident congregation of baptized Christians in good standing of twenty-eight men and eight women, or a total of thirty-six adults. The minors include four boys in their teens, one little girl about three years old, and two boy babies. There are five others, still in Meshed, four men and one woman, who are at present considered to have been unfaithful.—Rev. Dwight M. Donaldson.

Last October two Mexican lads in Laredo, Texas, wanted to better their fortunes and decided to come to Chicago. Within a week one backed out, but the other, Rafael Paz, decided for no reason that he can give to come on anyhow.

Upon arrival he wondered if there was **any place where Mexicans were welcomed,** and by chance in the telephone directory found the name "Presbyterian Church Extension Board." He went there, where he was immediately referred to the Spanish Mission.

There he was "taken in," as he thinks, in the right way. Of his reception in Chicago he says as follows:

"When a Christian young man comes to Chicago he looks for three things: a job, a place to live, and something to do for the Master. In less than one week I found all three things through the Church Extension Board and the Spanish Mission. Mr. Ambruster of the Extension Board sent me to Marshall Field's, where I got a job, and to the Spanish Mission, where Mr. Simms gave me not just a room, but a real home; and there in the mission I found something to do for the Master,—teaching Mexicans in a Sunday school class and holding prayer meetings in their homes. What more could be done for a Christian young man?"—Lacy Simms.

The amazing news has just been received from Tokyo to the effect that the primary schools in that capital city are now **open to Christian teaching once a week.**

There has been a conviction growing for some time in the minds of many leaders in Japan that their educational system is weak in imparting the moral fiber to their children and youth that they would like to see. It may be a result of this conviction that the mayor of Tokyo recently called into consultation the Rev. S. Imamura, general secretary of the National Sunday School Association of Japan, and asked him to suggest the best method for the spiritual and moral education of the young citizens of Tokyo.

Mr. Imamura accordingly presented a plan by which they could begin to do something at once by sending speakers to the different schools once a week, and he agreed to secure the speakers. This the mayor at once accepted, and a program for the next few months was made out.

This is a wonderful door of opportunity

A Bible Colporter in Argentina.

as well as a great responsibility for Sunday school workers in Japan. After this March the National Sunday School Association will be solely responsible for the speakers, and the money to provide the same. Mr. Imamura reports that $2500 may be needed per year to carry on this work, and that a group of lay Christians are already organizing to get behind the proposition.

Evangelistic Revival in the Philippines.

The work we have been permitted to do in the Philippines has really been so wonderfully owned of God that I have been led to tell the story myself. The Philippine Islands, we feel, are ripe for a great evangelistic effort. With the intelligent youth of the Islands Roman Catholicism has had its day. Its policy in the land has been its own undoing, and now the students, of whom there are at least a million, are ready for the pure gospel of Christ.

The campaign opened in Manila on December 5th, and continued one week, and from there we took ship for Cebú, the next largest city of the Islands. The work was largely among the students of the universities and high schools. Many meetings were held during the day. Homer Rodeheaver of course delighted everybody with his music, both of his voice and his trombone. Miss Grace Saxe conducted from two to three Bible classes each day, and it was my privilege to speak three, four and sometimes five times a day. The meetings of the day culminated with the great evangelistic service at night, when the largest edifice in each city was filled with an anxious, interested crowd, mostly students, young men and young women, although not a small number of the older people attended as well.

Of course in the Philippine Islands we could use the English language, as all students are now taught English, and the meetings were conducted precisely as we would conduct them in the States. It was made very plain each night that the invitation given was for those who were not Christians. And how splendidly they responded! From 100 to 150 each night made, as far as we could determine, definite, intelligent decision for Jesus Christ.

The older people find it harder to break away, and the converts are therefore mostly among the young, especially the students and the more intelligent class. The number of decisions among the young men was far in excess of that among the young women, the reason being that the restraining influence of Roman Catholic parents is naturally much stronger with the daughter and the young women.

In Cebú one night at seven o'clock I met all those who had come forward in token of their acceptance of Christ, and a fine large group it was. I explained to them again what it meant to be a Christian, and found them all really very much in earnest and very intelligent as to what they had done. I then gave them an opportunity to ask questions, and a most interesting time it was indeed. Some of the questions were as follows:

Has anyone power to forgive sins but Christ?

If baptized in the Roman Catholic church,

must one be baptized again when he becomes a Christian?

Does the soul sleep in the grave at death, as the Seventh Day Adventists teach?

Are we judged immediately upon our death, or do we wait until the end of the world?

Is reincarnation a Christian doctrine?

Will a good Buddhist go to heaven?

Everywhere we have been importuned to make another and more extended visit, these on the field sharing with us the conviction that these lands are waiting and ready for a great evangelistic work.—Evangelist W. E. Biederwolf.

A NEW LECTURESHIP IN DEFENCE OF THE FAITH.

The late Dr. Joseph Cook of Boston, one of the best known Christian apologists of the last generation, and famous especially for his Monday lectures, left his entire estate, subject to the life interest of Mrs. Cook, to the Board of Foreign Missions of the Presbyterian Church in the U. S. A. His will provided for the use of his estate for the establishment of a fund whose income would be devoted to a lectureship "to be filled by Christian scholars in defence of Christianity, who shall be chosen by the Board, and visit in succession the principal cities of China, India and Japan." Dr. Cook died in June, 1901, and was survived for many years by Mrs. Cook. It is only now that it has been possible to complete the establishment of the fund and to appoint the first lecturer.

The Board rejoices to announce that Prof. Cleland B. McAfee, D. D., of the Chair of Systematic Theology in McCormick Theological Seminary, Chicago, has accepted appointment as the first lecturer. Dr. McAfee has had rich experience and preparation for such a great mission, first as a college teacher, then as pastor of some leading churches, and then as a teacher of Theology and a lecturer on theological subjects before students and ministers. For twenty years he has been a member of the Board of Foreign Missions, and a close and sympathetic student of the missionary enterprise and of the contacts of Christianity with non-Christian faiths. He thus combines qualities of scholarship, of missionary spirit, of religious experience and the gifts of popular exposition, which, in the judgment of the Board, make him a most happy choice as the first incumbent of the lectureship.

Dr. McAfee expects to leave America this month, accompanied by Mrs. McAfee, to spend the summer in England. He will proceed to the Near East in August. September will be spent in Syria and Egypt, and then he will go on to India and Siam, China and the Philippines, Japan and Korea, returning to America by August 1925.

The general subject of his lectures will be "The Christian Conviction." Seven lectures will be available, as follows:

"The Christian Conviction in Its Historical Origin—Christianity a Book Religion and the Religion of an Historical Person";

"The Christian Conviction in Its Personal Origin—Christianity a Religion of Personal Experience";

"The Christian Conviction regarding God";

"The Christian Conviction regarding Man";

"The Christian Conviction regarding Atonement—Christianity a Religion of Redemption";

"The Christian Conviction in Its Historical Expression—Christianity a Religion of Institutions";

"The Christian Conviction and the World—The Kingdom of God as a Christian Ideal."

The Presbyterian Board wishes it understood that the spirit and purpose of this lectureship are in no wise denominational. All Christian workers and students are welcome to benefit by Dr. McAfee's visits.

THIS IS THE STORY HE TOLD.

He was sitting in my big chair at evening, resting for one short day, here in our home in Saga, from his strenuous campaign, this tireless warrior for Christ, Paul Kanamori. We were all gathered around him for our evening worship, and after singing and reading the Scriptures this is the story he told. It is an earthquake story, but different from most of them.

"I was preaching in Okayama. After the

meeting I prayed. I prayed as I always do, that my children may be safe from earthquake, fire, robbers, and pestilence. I believe in praying concretely, for just what I want, not merely, 'God bless my children.' Then I went to sleep in peace.

"The next day a special edition said, 'Tokyo and Yokohama destroyed.' That meant my children and home too. Perhaps it was exaggerated. Another message came. 'Completely destroyed; thousands killed.' I decided to go to Tokyo to investigate. Perhaps my children needed my help. When I had left home I had had no time to go to the bank, and I had taken all the money my daughter had in the house. She had planned to go to the bank on the first of September. If she had gone, she would be uptown between eleven and twelve, just at the time of the earthquake. If she had not gone, she had no money.

"I reached Kobe, and found that the railroads were destroyed and boats full. Also, that I had to take along provisions for three weeks. I collected food, candles, bandages, medicines, bottles of water, and applied for passage on the steamers. Fortunately there was a place for me.

"I arrived in Tokyo, walking through the city to my home. Desolation was everywhere. I passed some scenes that were horrible. Gradually I neared my home. Everywhere buildings were shattered and passed over by fire. I came to my street. Here too was desolation.

"I came to my gate, and with wonder in my heart I saw that it was standing! I walked down the path. Through the dusk I could see the door and my house. It was standing. I opened the door and called my children, and out of the darkness one, then another, and another and another,—all four of them rushed out into my arms and said, 'Father, is that you?' I said, 'Are you all safe?' 'Yes, we are all safe.' 'And not hurt?' 'No, not hurt at all!'

"They were all safe. Such a surge of thankfulness came over me, and then a surge of shame! I had prayed, but still I had come to find my children because I doubted that God had taken care of them. Here I had found them unhurt, and my home not damaged at all. Fire had laid waste the surrounding houses, but my house was untouched. Robbers had looted freely, but had passed over my house. Sickness had come to others, but my children were happy and well. They had food enough, and laughed at me for bringing water from Kobe. The only thing they used in my pack which I had so carefully prepared, were the candles!

"And then I asked my oldest daughter, 'Did you go to the bank?'

"'Yes, I went to the bank, and came back with the money half an hour before the earthquake occurred!' They had money and everything they needed. God was good. He had saved them from earthquake, fire, robbers, pestilence."

Then I asked, "But, Mr. Kanamori, did you lose nothing at all?"

"No, I did not lose a thing. Here is something interesting. When I was exposed to higher criticism and 'took it,' I left my pastorate and accepted a government position. It was at the time when the movement for postal savings began in Japan. Some one was needed to lecture throughout the country, and I was appointed. The sermon I preach now is 'Shinko no Susume,' 'Encouragement of Faith'; the sermon then was 'Chokin no Susume.' 'Encouragement of Saving.'

"At the end of the campaign the government presented me with a solid gold sake cup, the usual official present. It was very valuable, but useless to me. Because of its value it was a cause for worry. I had a friend who lived on Nihonbashi, one of the busiest places on the Ginza in Tokyo. This friend promised to take it and sell it for me for about three hundred yen. This was three days before the earthquake. Nihonbashi was completely destroyed and swept by fire. Everything this friend had was gone. I never once thought about that cup. When I met my friend I sympathized with him, and then he said:

"'And your cup was—'

"'Oh, never mind about that cup: I'm glad it is gone!'

"But he said, 'I have it. I found it.'

"And there was that cup unhurt! So you see I did not lose one thing."

We all thought a few minutes after he stopped, then he said, "Now we will pray." We all knelt and bowed while this strong man of faith prayed and asked of God definite things for us all. It was a prayer

overflowing with confidence and trust and thanksgiving.—Hendrine E. Hospers, in "The Japan News Letter."

AN OPPORTUNITY THAT IS PASSING.

At the present moment the evangelical forces in Latin America are enjoying an opportunity and a freedom of action which, in the opinion of some close observers, may soon pass away. Optimistic observers may congratulate themselves upon evidences of the waning influence of the Church of Rome, and of the liberalism of Latin American governments. They may consider that because the great majority of the people have deserted both the priests and the churches there is the promise of a new day. We will grant that this might have been so if the psychological moment had been taken advantage of, and the true gospel had been given to the people instead of the false one they were repudiating. But that was not done. To pretend that the gospel has been given to the peoples of Latin America except in the most restricted and local sense, is to wilfully shut one's eyes to the facts of the case. Those who abandoned Rome did not embrace the truth of Christianity, because true Christianity was not presented to them. The opportunity was missed. For multitudes that opportunity is gone forever, but there are still the multitudes who never were to any extent under the tutelage of Rome to whom she was more a form than a vital factor in their lives because she never thought about them or cared for their spiritual necessities. These may still be reached, but the opportunity is a passing one.

Recent events which affect Latin American affairs go to show that the laissez faire policy of the Vatican with regard to these "degenerate daughters" is rapidly changing. Indeed, for some years past there has been a decided stiffening of control and a keener interest in the fortunes of the church in these countries.

While on the one hand we see the heroic struggles of liberal governments to affirm their constitutional liberties, on the other hand is to be seen the steadily growing political power of Rome, and the increased pressure she is bringing to bear on politicians who, because they are politicians pure and simple, will yield to that pressure under the constraint of necessity.

The recent visit of Alfonso to the Vatican has a far greater bearing on Latin American politics than appears on the surface. There is no attempt to hide the fact that the Spanish king expressed the wish that the Latin American representation in the College of Cardinals should be increased. To gratify that wish it is officially announced that a new cardinal will be appointed to Colombia, and another to one of the other republics, possibly to Argentina, in the immediate future. What does all this portend for these unfortunate priest-ridden countries?

But there is another and perhaps a more sinister event, also of recent occurrence. In a circular directed to the American clergy the secretary of state of the Vatican, Cardinal Gaspari, enjoins on them the "convenience" of taking active part, even "against their private inclinations," in the work of political parties with a view to keeping out of power governments that would be likely to limit the church's rights and activities. This circular, which authorizes the priests to take advantage of the pulpit and other means of convincing their people, has caused considerable consternation in some of the republics as marking a new departure and possibly the inauguration of a determined campaign to recover the power and prestige which have been gradually slipping from the hands of the Roman hierarchy in Latin American lands.

What is the significance of the creation of two new cardinals for Latin America? What is the significance of the fact that Primo De Rivera accompanied Alfonso to the Vatican, and planned with the pope that the chains should be tightened which bind the American Latin lands to the mother country and the mother church? Does any one imagine for a moment that these arch plotters are seeking the spiritual or moral uplift of the lands where their four hundred years' régime have brought forth the fruits of poverty, illiteracy, illegitimacy and immorality? Are they, thus late in the day, concerned for the civilization and progress of these peoples who were robbed of their birthright and are today behind all

the nations of the world? Whoever believes it does not know Rome. It may be a brutal way to say it, but it nevertheless is absolutely true, that it would not pay Rome to save souls. Political power is what the Vatican is after, and Alfonso's share will be a greatly increased "sphere of influence" for Spain. Rome is jealous of political power, and for that she will strain every nerve and make every sacrifice. And it is precisely in this field that she is winning enormous victories all over the world, victories to which Protestants as a whole are absolutely blind. "It is a tragic mystery," says D. M. Panton in a recent article in the London "Christian," "how the advance of Rome, and the astounding growth around us of a Roman atmosphere, seem utterly invisible to most. . . . . The political power of Rome has advanced by enormous strides. Fourteen nations had ministers at the Vatican in 1914; today, twenty-seven find it a political necessity to have a foothold in the holy palaces."—"Latin American Evangelist."

INDIA.

The annual report of the **American Marathi Mission** for 1923 marks the 110th milestone in the history of that mission, which traces back to the haystack meeting in Williamstown, Mass. During the year one lady missionary celebrated the 60th anniversary of her joining the mission.

Today some 50 missionaries are on the field, and 639 Indian workers. There are 70 organized churches and 200 schools. The total Christian community is about 16,500.

The outstanding feature of last year was progress in turning over responsibility to Indian leadership. Nine experiments in this direction have been made since 1854, each a step forward. Now an Indian Mission Board has been formed to control an area including 41 village schools with over a thousand pupils, 48 teachers, 22 preachers, and two Biblewomen.

A government institution in Allahabad is the Mother and Child Welfare Work, organized to try and reduce the high rate of mortality in maternity and infancy. Recently the doctor at the head of this work, accompanied by three other educated Indian ladies, one her assistant doctor and one her head nurse, the other an M. A. from Bombay University and principal of the largest Hindu school situated here, visited our **Leper Asylum at Allahabad.** They were amazed at the orderliness of the homes of such feeble people, at their interest in Christianity, at the interest of the British and American churches in sending the money to care for lepers whom they have never seen. They were pleased that government helps too. But when they saw the untainted children march into church they said, "What nice, well-cared-for children!" and when they were told that their clothes had been made by ladies in America and England, they could hardly believe it.

One said: "Do you mean to say that ladies in America actually made the clothes and sent them for these children?"

One admitted that without Christianity such a place would be impossible. The Girls' School principal said, "Where could I find a better example of social service to show my girls?"

And I am never sorry to show non-Christians the fruits of Christianity. They begin to inquire, "Whence cometh this spirit?"—Mrs. Sam Higginbottom.

Serampore College holds a unique position in India. It inherits the great traditions of Carey, Marshman and Ward, and its outlook and vision are not limited to a particular church or sect. Since the passing of the Serampore College Act in 1918 it has broadened its basis, and both the senate in India and the council in England have been made truly interdenominational. Representatives from the Anglican, Baptist, Congregational, Lutheran, Methodist, Presbyterian and Syrian churches are welcomed on its councils. Its syllabus of studies has been revised, and a large choice of subjects is possible. Every endeavor has been made to meet the special needs of the various religious bodies, and generous treatment has been accorded when necessary.

Serampore College, with its group of affiliated colleges (Bishop's College, Calcutta; United Theological College, Bangalore; Union Theological Seminary, Pasumalai; and Ahmednagar Divinity College), holds a unique position. It is setting a standard of theological training for the whole of India. No words are needed to emphasize the greatness of this opportunity

The presentation of the Christian faith at this critical period of India's history is a matter of vital importance, and the contribution which Serampore College can make must not be neglected.

An urgent appeal for funds has lately been issued by the trustees, in order to assure its ability to fulfil its mission.

A report of the Fourth Annual Conference of ministers and laymen of half a dozen denominations at **Pasumalai, So. India,** last fall is evidence of a most useful gathering. Native Indians occupied the larger part of the program. The general subject was "Evangelism." It was dealt with by speakers in various aspects, but always in reference to local needs.

Perhaps the most interesting part of the report is that giving the addresses of a number of native pastors upon methods now in use in various fields. These methods are those we know in America, adapted of course to Indian needs and conditions, and with one or two indigenous methods adapted to Christianity.

The following extract shows the practical and large-visioned character of these addresses:

"Sadhu Sundar Singh says, 'Nowadays there is much talk among sincere and zealous Christians about winning India for Christ, and efforts are being directed towards the same end; and when they fail in their efforts the question naturally comes to them, What methods must be employed in order to win India for Christ? After an experience of 12 years I can say that the sadhu method is the best method for winning our countrymen for our Master.' Are there not other indigenous methods? It is for the Indian church to find the solution. May the Lord give her sons of ability and consecration a clear vision of his will, and help them to get at a true solution of the problem!"

TROPHIES OF GRACE.

There is here in Nicaragua an Underscored Spanish Testament, or rather the remains of one, that I hope to get for you some day. It was given to a family here in Managua years ago, but they had no use for it, and finally threw it in with a pile of rubbish to be burned. A little girl and her mother from the country happened to be visiting with that family, and the girl picked up the cast-off book and took it along with her as a plaything,—a nice little red book to play with! However, the mother soon took possession of the girl's treasure, and upon arrival at their little hut in the country she put it upon a shelf, to be used day by day, leaf by leaf, to roll her cigarettes in, each sheet being just a good size for a long fat cigarette.

One day the husband, a drunken vicious fellow, the terror of the district, happened to see the Book, and ordered his wife to put it aside as he wanted to read it. Day by day he devoured the contents of the remaining pages, and in the reading was joined by another "bad man," a neighbor, also a drunkard, and a man very handy with both knife and gun. The day of miracles isn't past. Those two hearts of stone were turned into hearts of love for Jesus, those vicious lives were transformed by the power of the Holy Spirit, and today they show forth the light and life of Christ.

Their conversion was the beginning of a great work. This happened six years ago. We now have a splendid congregation where they live, a goodly number of baptized believers, and I have preached to congregations of 60 and 80. One of those two men, the owner of the Testament, is now in charge of that work, a voluntary worker, a farmer by day and a preacher by night. I think he now conducts four or five services weekly.

And all this through the message of a torn Testament! Tell the lady in San Diego who paid for the shipment of Testaments that it pays to scatter God's Word.—Karl D. Hummel.

Rev. Mr. Neweewvitsch of Montreal, Canada, tells the following story. He is a missionary to the Jews, and his field includes all Canada.

In a recent tour of Europe, in which he visited many countries, he arrived finally at the town in Poland where he was trained as a rabbi, and where his own brother is a prominent rabbi now. He had not seen his brother for many years, and the latter hardly recognized him. However, he soon convinced him of his identity.

Then the question arose how to break the news of his conversion to Christ. He said nothing about it at first, but simply prayed

and waited. When he told the truth at last, his brother's anger knew no bounds. But when he told him that he was converted by reading the same Scripture on which they had both been brought up, his curiosity was awakened. It was an easy thing to turn to the 53rd chapter of Isaiah, and so interested did his brother become that they sat up all of one night, and until three o'clock the next morning. Then his brother with streaming eyes declared that he was convinced, and would accept Jesus as his Messiah.

When Saturday came, their sabbath, he told his brother that he wished to attend service in the synagogue of his boyhood, and asked him where he should sit. His brother suggested that he sit as near the door as possible, possibly fearing that as the truth came out the angry crowd would brain him with the chairs. Accordingly he took a seat near the door. When the rabbi read the 53rd of Isaiah, the usher, noticing this stranger, invited him according to their custom to make any comments which he chose. Then he told them that he was raised in that town, educated in that synagogue for a rabbi, and finally began to comment on the law as recorded in the chapter read.

By degrees their curiosity gave way to interest and desire, until they could no longer restrain their emotion, but like men in the apostolic days, cried out, "Men and brethren, what shall we do?" As he told in a simple way the story of his own conversion, and what the New Testament had now become to him, they begged him to show them how the prophecies were fulfilled in the Nazarene Jesus whom they like himself had always been taught to despise. When he had shown them how fully their own Scriptures were fulfilled in the New Testment they inquired where they could purchase them. He told them that the British and Foreign Bible Society supplied them, and offered to make the purchase if they desired. Twenty-six hundred people put down their names for a Bible, and this number was increased to 3400. The whole town was soon in a commotion in the throes of a real revival.

His brother the rabbi joined him, and together they went from one town to another, carrying the glad tidings of salvation through the atoning blood of Jesus Christ. His brother is a man of wide influence, having under his direction forty-seven synagogues, a kind of presiding elder, as Methodists would say. Surely this testimony, which can easily be verified, ought to encourage us all to pray for God's Chosen People, who at no distant day will play a prominent part in the history of the world. "Pray for the peace of Jerusalem: they shall prosper that love thee!"—Rev. H. W. Pope.

"I was talking with a gentleman of real discernment," says Dr. E. Stanley Jones, "and asked him what he thought of Jesus Christ. 'Well,' said he, 'there seems to be **no one else seriously bidding for the heart of the world except Jesus Christ.** There is no one else on the field.'" India is not only responding to the appeal of Christ, but is accepting him as teacher, guide and Lord. The land is full of disciples of his who are not yet ready to break with caste, and sacrifice property and social position. "When a man can stay in his home and be a Christian," says Dr. E. Stanley Jones, "then the task of Christianizing India will be simplified." A Hindu said to the writer, "When that day comes, it will be easy for Christianity."

A MISSIONARY PRAYER.

Thou Light and Desire of all nations, watch over thy messengers both by land and sea; prosper the endeavors of all thy servants to spread thy gospel among heathen nations: accompany the word of their testimony concerning thy atonement with demonstration of the Spirit and of power: bless our congregations gathered from among the heathen: keep them as the apple of thine eye: have mercy on thy ancient covenant-people, the Jews: deliver them from their blindness: and bring all nations to the saving knowledge of thee: let the seed of Israel praise the Lord, yea, let all the nations praise him: give to thy people open doors to preach the gospel, and set them to thy praise on earth! Amen.—From the Litany of the Moravian Church.

CHARACTER, THE TEST OF FAITH.

Rev. T. H. Darlow, M. A.

Paganism in nearly all its forms exhibits one common feature. Among heathen folk we find only a slight connection between religion and morality. The old pagan religions, on the whole, had little to do with making men good. They were far more concerned about keeping men up to the mark in their ritual observances. So long as you offered your sacrifices and paid your dues to the priest, and underwent your purifications, and recited your sacred formulas, and rigidly kept your taboos, these things sufficed to secure you the favor of the gods. And so people took great pains to perform such rites and ceremonies, because they believed that by this means they would obtain good luck and achieve success. In the ancient world worship did not mean spiritual adoration: it was a formal cult, carried out according to immemorial custom. The pious pagan was the man who followed this cult according to the forms which tradition prescribed. In his great book on "The Religious Experience of the Roman People" Dr. Warde Fowler declares that down to the coming of Christ "the connection between religion and morality had so far been a loose one,—at Rome, indeed, so loose that many have refused to believe in its existence."

Even at the present day, and in our own country, we all come into contact with persons who profess the Christian creed while that creed exerts no effective power over their conduct. Without being openly vicious, they are thoroughly worldly and secular. In their business and their pleasures and their personal habits God has practically no place. They live without any sense of his holy presence. They do nothing for the sake of pleasing him, they abstain from nothing in order to escape his condemnation. They give no thought to spending immortality in the light of his countenance. It never occurs to them to lay up treasure in heaven.

They are Christians only in name, and for nominal Christians the New Testament shows no tolerance. The Epistle of James warns us in stern words that if our faith does not manifest itself in good works it is utterly unreal,—a barren faith, a dead faith, which is worthless. "Show me thy faith by thy works!" How can anyone evade that challenge? No test is more reasonable, more in accord with plain common sense.

For it is beyond question that every creed does exert a potent influence, for good or for evil, over the conduct and character of those who honestly believe it. What kind of a man you are will always depend in the long run on what kind of a God you really worship. For instance, those ancient priests of Moloch, in Canaan and in Carthage, who flung children into the fiery furnace before their idol, must have become callous, cruel, inhuman. Similarly those modern Negroes in Africa who are still worshiping demons are living perforce in the gloom of perpetual fear. They can never feel sure that they have properly propitiated all the malignant spirits round about them, and some demon that they have forgotten may behave like the spiteful fairy in the nursery tale, and visit them suddenly with all manner of harm.

During the Middle Ages nearly all Christians in Europe seriously believed the world to be haunted by powers of darkness. To them the devil was a dreadful reality, and it was terribly easy to go to him. The burning gulf of hell yawned literally beneath their feet, after a fashion which to us seems incredible. Yet such beliefs did exert a very practical influence over ordinary men and women. In terror of future torment multitudes fled for refuge to the cloister, or bequeathed money and lands as they lay dying for the sake of saving their souls. I need take only one other example of how vitally creed can affect conduct. In prospect of the sensuous heaven which Mohammed promised each of his followers who fell fighting against the infidels, hosts of Moslem warriors have rushed to meet death in battle, confident that "Paradise lies under the shadow of swords."

Sincere religious belief, though it be a perverted or mistaken belief, must needs show itself in conduct. Nevertheless, we must remember that character, in the Christian sense of the word, includes much more than outward conduct. It means the whole

temper and attitude of the inward man, from which his conduct naturally proceeds. Character is like the root from which conduct grows and blossoms into flower. Character dwells in the heart, out of which are the issues of life. Christ himself laid emphasis not so much on our separate actions as on this hidden fountain from which our deeds and words inevitably flow. "A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure bringeth forth evil things." Again and again our Lord solemnly warns us that the tree is known by its fruits. A corrupt tree cannot bear good fruit, neither does a good tree bring forth evil fruit. Do men gather grapes of thorns, or figs of thistles? By their fruits ye shall know them.

The New Testament teaches us that the essence of goodness consists in personal relations. Our character is bound up with our personality. It is determined by our personal relation to Jesus Christ,—that person who asserts his claim as the moral standard for all men's homage and imitation, that sacred character respecting whom a Christian "feels it presumptuous to speak in terms of praise." Consider for a moment what is meant by the promise of the gospel, "Believe on the Lord Jesus Christ, and thou shalt be saved." The word "believe" does not invite you just to accept a dogmatic revelation. It demands from you the surrender of your conscience and heart to a person who has a moral right over you. And the gospel guarantees that this divine person is able to enter into your secret need, to cleanse and heal your spirit, to rule those deep springs of conduct which reside in your will. To be saved means to have your personality renewed and transformed through the personality of Jesus Christ dwelling in your heart by faith. Saving faith is nothing less than a personal bond between a sinner and his Saviour. And character becomes the test of faith when Christ's renewal and transformation of a human character bear witness that his relation with that soul is real.

The connection between religion and morality in the New Testament has been described in emphatic words by the late Professor Gwatkin: "Christ's person, not his teaching, is the message of the gospel. If we know anything for certain about Jesus of Nazareth, it is that he steadily claimed to be the Son of God, the redeemer of mankind, and the ruler of the world to come, and by this claim the gospel stands or falls. Therefore the Lord's disciples went forth not as teachers of morality, but as witnesses of his life, and of the historic resurrection which proved his mightiest claims. Their morality is always an inference from these, never the forefront of their teaching. They seem to think that if they can only fill men with true thankfulness for the gift of life in Christ, morality will take care of itself."

It was quite in harmony with the tenor of St. Paul for a characteristic Reformation document like the Heidelberg Catechism to comprise all Christian duties under the general heading of "Gratitude." Because Christ did not condescend to lay down a definite code of duties for his disciples to perform, any more than he imposed an elaborate ritual for them to observe. Instead, he gazed down into their eyes and said, "Follow me!" The religion which he introduced among men is itself morality, but "morality consecrated and raised to a higher power than it had ever yet reached." For the personal love of Christ is the entirely new power which has come into the world,—"a divine influence transfiguring human nature in a universal love."

A NEW DAY FOR AN ANCIENT CHURCH.

The Opportunity of the Waldensians in Post-War Italy.

Fred. S. Goodman.

The Italian Protestants, known for seven centuries as the Waldensians, regard February 17 as their Emancipation Day. It signifies the end of the organized opposition of the Roman Catholic hierarchy, with kings, and dukes, politicians and soldiers as their more or less willing tools. On that day in 1848 Carlo Alberto, the founder of the present royal dynasty, with the warm approval of Cavour, signed the order giving

political and religious liberty to his ever loyal subjects in the Cottian Alps.

The story of this little body of evangelical believers is, perhaps, the greatest romance in the history of the church of Christ in Europe. To know and understand this story will stir the soul of any man or woman who admires loyalty to great ideals and courage in defense of one's faith.

One of the great literary lights of Italy, Edmondo De Amicis, though a Roman Catholic, after his study of the Waldenses and visits to their valleys, paid a tribute which has become a classic. He wrote as follows:

"This people has a history of its own, a faith, a literature, a dialect of its own, a peculiar religious organization of its own based upon democratic principles. It possesses a free assembly that directs all the complex and delicate interests of religious, social and educational institutions, supported by the generous and free contributions of the people. The Waldensians do not occupy more than eleven small valleys in an obscure corner of Italy, yet they are in touch with all parts of Italy, and have founded colonies and built churches throughout the peninsula, in Germany, in North and South America; they can boast the friendship of nations and of princes; they welcome each year famous and respectful visitors from all parts of the world; they send missionaries of their faith to all continents. They never numbered more than twenty thousand people, scattered in fifteen parishes; yet they had the history and the strength of a great people. They mustered armies with their own generals, they had their heroes and their martyrs. They discussed terms, as equals, with nations a hundred times larger than they were. They endured the hardships of thirty religious wars . . . . against Piedmont, against France, and against the two combined; for almost a year they kept the powerful Louis XIV at bay. Like the Mahometans, they withstood the onslaught of fanatical crusaders; like the people of Israel, they were driven from their own land; like the Spaniards, they reconquered their country. Scattered, butchered, almost wholly destroyed, like a race with the pestilence of which the earth should be purged, they reorganized again, more numerous than ever and more grimly persevering in their religious views. Finally they wearied their oppressors by their invincible steadfastness, they were sought by them as allies in times of danger, they fought valiantly for the common cause, they gained the admiration and the gratitude of their persecutors, and forced them to bestow upon them the religious liberty for which they had struggled for centuries, forced them to be ashamed of the past and to rejoice in this concession as a benefit and a source of pride to all. Notwithstanding the persecutions, the pitiless wars, the long exiles, which should by rights have burst every bond and suffocated in their souls every affection but the love for their own mountains and pride in their own history, they remained ever Italians at heart, and as they were of the old Piedmont, so they are still one of the most purely patriotic provinces of the new Italy. Honor to the Waldensians!"

After a Service in the Church at Rodoretto.

With such a history one does not wonder that the Waldensian church found friends and helpers among the Christian churches

in Great Britain, Holland, Sweden, and Switzerland. Financial help in maintaining their evangelical faith in the fastnesses of the Alps has flowed steadily, though usually in small streams, from these countries.

American coöperation began about forty years ago, following visits of one of the Waldensian pastors. Local societies grew up in various parts of the country between 1890 and 1906. In the latter year the American Waldensian Aid Society was incorporated, absorbing the local groups. An interdenominational board of directors was formed, with headquarters in New York, with the late Bishop Greer as president. There are now forty branches, made up of friends of Italy and of the Waldensians in different denominations.

But what has the Waldensian church to do with the world of today? The world is open to the evangel of Jesus Christ: why spend time or money on Italy's forty millions, mostly adherents of the Roman Catholic church, which has its great headquarters in Italy's ancient metropolis? A prominent American pastor, strong, aggressive, evangelical and eminently successful, recently said to me, "Italy has had her chance to hear and believe the gospel. She has not made the most of it. Let her alone, with her problems of lapsing adherents of the Roman church and her showing in illiteracy! Spend your energy and money on the pagan world, which has never had a fair chance!" Is this right? Has the little band of faithful witnesses to the faith of the evangelical churches so far failed to complete the task of making Italy Christian, according to evangelical standards, that it can be thrown aside as a movement which has failed? As a new friend of the Waldensians, who has been for nearly a year making a study of this people, its history, its present standing and outlook, I answer, without a shadow of doubt, that the best days of the Waldensian church lie just ahead. She has been called to the kingdom for this day, in the history of Italy. Why?

For one thing, among all the evangelical agencies now at work in Italy, the Waldensian church is the only indigenous Protestant group. She is one hundred per cent Italian, and glories in all that is best in

Cornelius Baker Memorial Church (Waldensian), Piazza Cavour, Rome.

literature, art, music and historic achievement in her fatherland. The aim is quite simple. She does not seek to make Italy Waldensian, or even Protestant, as that word is ordinarily used. She wants to make Italy genuinely Christian in the everyday affairs of business, economics, education and politics. She has proved her faith by her works for centuries. The patriotism of the Waldenses is beyond question. The blood of their young men was poured out in the great war in a measure beyond their proportion of the population.

The Waldensian church has won the recognition of the royal family, especially since the war. Many Waldensians are in government employ, in places of responsibility. The government of Mussolini seems to be neutral on religious matters. In a recent decision of the Ministry of Instruction to restore religious teaching by means of the Roman Catholic catechism in the public schools, and by replacing the crucifix on the walls of all schoolrooms, naturally the Waldensians made a vigorous protest. After an interview of the Moderator of the Waldensian church with the Minister of Instruction, the latter acknowledged the religious value of the daily study of the

Scriptures, carried on in every Waldensian day school, as fulfilling the first requirement. In place of the symbol of the crucifix the Waldensians were allowed to choose as a substitute a photographic copy of a painting of Christ blessing little children, by a German artist, which now hangs in every Waldensian schoolroom.

The Waldensians have, against great odds, especially their own poverty, secured contacts in nearly two hundred centers, where either fully organized churches or mission stations have been established. They have strong churches in Turin, Milan, Rome, Leghorn, Florence, and Siena, with excellent buildings. In more than forty other cities, including Genoa, Naples, Palermo, Messina, Grotte, Venice, San Remo, Rio Marina, Aosta, Lucca, Verona, Como, Brescia, Brindisi, Pisa, Trieste and Fiume, there are buildings and full time pastors.

The seventeen valley parishes in the Alps have continued, with few changes, for over two hundred years. They have a communicant membership—none under sixteen, —of over 17,000. The yearly increase is about equal to the losses by migration, emigration and death. From these parishes, as for centuries past, must come the majority of those who will propagate their faith. There is something about those historic peaks, rocky hillsides, dens and caves, and valleys, where their ancestors lived and died, which helps to produce the types of leaders which the church needs. Their brightest young men glory in the ministry and pay the price of a thorough preparation. Some of their most beautiful and capable young women count not the hardships of the pastor's wife, the limitations in the social and educational facilities, as too great a price to pay for sharing in that heroic service. It is in the blood. They love it.

Are the Waldensians making headway in central and southern Italy and Sicily, where they are a mere faction of the population? While the number of former Romanists who withdraw from the ancestral faith to cast in their lot with the evangelicals is not large, there is a steady stream, especially among the better educated young men. But the influence of the churches, day schools and Sunday schools in some of the communities is out of all proportion to their church membership. For example, Riesi on the south side of the island of Sicily, is a manufacturing town of less than 5000 population. The Waldensian church numbers 110 members. But the day school has over 400 pupils, largely from the families of Romanists, every one of whom has a daily lesson in the Bible and takes a Bible, Testament or gospel into the home, attends Sunday school and learns and uses evangelical hymns.

Has the oldest Protestant church a message for the changing, forward-looking, wide awake, ambitious, aggressive new Italy, the Italy of Mussolini? After its testimony of centuries by teaching, preaching and daily living, in the presence of its enemies every day, the Waldensians, beyond perhaps any other ancient Christian group has proven that it is possible to obey that hardest of Christ's commands, "But I say unto you, Love your enemies!" They have demonstrated this principle in a powerful way. Italy needs more than ever in her history a conviction of the economic, social, and even political value of good will. Europe is suffering from the lack of good will. The Waldensian church is only a small minority, but it is a minority with a dynamic message which is backed up by daily living. To help that little church continue to teach and demonstrate what Jesus gave his life to reveal in its utmost meaning is surely worth while for Americans who believe in the way of Jesus.

The American Waldensian Aid Society is the approved agency for cultivating friendliness for and practical coöperation with this noble little body. Ways to help can be ascertained by correspondence with the office of the Society, 156 Fifth Avenue, New York City.

Put Forth by the Moon: More Essays for the Untheologically Minded, by Hubert L. Simpson. George H. Doran Co., New York. 255 pages. $1.60 net.

Twenty sermon essays of distinct originality and freshness. The subjects are in every case taken from the Old Testament, but they receive full Christian consideration. One needs not to hurry over them.

Do you know whence the title of the book is derived, without consulting a concordance?

THE PARABLE OF THE PRODIGAL SON*—I.

Rev. James Reid.

I propose this evening to begin a short series of talks on the story of the Prodigal Son, and will speak tonight about the first stage of the story.

"A certain man had two sons. And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living."

You will agree with me that this is the most wonderful story in all the world, full of the divine genius of Jesus Christ. Whenever I feel that my faith in Christ and in the power of his unsupported insight into the heart of God and man needs confirmation, I go back to this old story and read it over and try to understand it the better. And it always takes me back into the great depths of fellowship with Jesus Christ and with God through him. It has been said about the paintings of Turner the artist that if you take any square inch of his paintings you will get the impression of infinity. That is exactly the way with the story of the Prodigal Son. Take any sentence or phase of it, and almost any phrase of it, and you have the sense that you are in touch with God and with God's infinite love. You have the sense that a window has been opened into the very heart of God and into the deeper knowledge of your own life.

This story was not spoken immediately with a message to individual men about themselves. The immediate point of the story was that Jesus was speaking to the nation and to a class in the nation about other nations and other classes who, they imagined, were outcasts and unprivileged, outside the covenanted mercies of God. He was speaking to the Jewish nation and people, with his mind upon the great Gentile world and the heathen races which they imagined were not children of the Father at all, because of their churlishness toward himself when he received the publicans and sinners. Many of Christ's parables were spoken with that in mind. For example, the parable of the two sons. You do not understand it until you realize that Jesus is speaking to Jews on one hand in their attitude or relationship to the Gentiles on the other hand.

Our emphasis in this story has been partly misplaced. We would understand it better if we called it the Parable of the Churlish Elder Brother, or even the Parable of the Prodigal Father, the father who like his prodigal son wasted his substance, but did so in extravagant loving. That gives you an idea of the richness of the story.

In point of fact, there is not one of us for whom it has not a message. You read it, and you think it is a message for your brother or for some other person than yourself, perhaps for someone who has gone wrong. Not one of us reaches in his spiritual development a stage in life where the story of the prodigal son has not some message for him. Not one of us ever gets beyond the need of God's divine and forgiving love.

The story begins by saying that the man had two sons who were different. That is part of the genius of the story, for most sons are different one from another. We are not to read the story by playing off one against the other, or by thinking of one as wrong and the other right, for both were wrong, and both were equally wrong. It is a part of the message of the New Testament that if a man is wrong at one point he is wrong all through; for all wrong is really a wrong relation with God. That is the meaning of sin. We are in the wrong relation with God, and so when we do something even that we think may not be very wrong, we are wrong all through, because at that point we stand in a wrong relationship with God.

This man had two sons who were different. That is the way God makes people. Someone has said that when God makes a man he breaks the mould. Professor James says that every man is one syllable in the total message of God through mankind. He means that if your message or mine is muffled, or if you are not finding the right expression for your life, something is wrong in the total message and music of God's word.

In every life there is a passion for self-

* Northfield General Conference, August 1923.

expression. We want to be ourselves and to fulfil ourselves. That is what this prodigal wanted. He wanted to be himself. He wanted to utter the syllable that he felt it was in him to utter. But he made a great mistake when he felt that in the atmosphere at home he could not express himself. God wants us to be ourselves, not an echo or a shadow of somebody else's life; not a graphophone for somebody else's opinion. But we cannot be ourselves until we are in the right relation with God, as this son could not be himself until he was in the relation of trust and obedience to his father. No man has discovered his place in life until he has found his place in God.

This young man wanted to live, to live fully. He believed in life. It is a great thing to believe in life. There are some people for whom God cannot do much because they have lost interest in life. Some have no interest in religion because they have no interest in life. The first thing that Jesus does with some people is to rekindle their interest in life, the stirring of a desire for a fuller and a richer life. So this young man wanted to live, but he forgot that you cannot find the fulness of life until you have the right key. You cannot open the door to God's great kingdom of the fulness of being and richness of life, and all the joy and freedom and power that he gives, until you have the right key. There are many who are fumbling at the door of life with the wrong key, or opening what they think is the door into life and finding it is the door to a desert or a prison house. The right key is the right relationship to life, to its experiences, to the day's task to the common burden. You must get the right attitude to life before you get the key that lets you into the secret of it. For the attitude to life is the attitude to God. If you discover what your attitude to life is you have discovered what is your attitude to God. These two brothers, both of them, had the wrong key to life, so they did not get into life at all. They both got into a lonely world: the one into a world where he lost all his friends, the other into a world where he did not make any friends. So we have to find the right attitude to life.

A Wrong Attitude to Life.

I want to speak in the first place about the attitude to life of this younger brother. It was the wrong attitude, in three particulars. We find it in his demand upon life.

In the first place, he had the materialistic attitude to life. He spoke about "goods," meaning money and all that money could buy, and all his appetites and passions that would be satisfied. His imagination began to work about this money. He said, "Give me the portion of goods that falleth to me," for this is life, namely, to enjoy myself and have a good time, to eat, drink and be merry. Of course that was materialistic. He was really saying to himself that man is nothing but an animal. He did not say exactly those words, because he would have been staggered by them and turned back. A good way to turn one from sin and temptation is just to see and to say the truth about it. Professor James says the same about the power of strong drink, namely, that a man never drinks because he is a drunkard, but he drinks because of friendship, or to drown his care and sorrow. He drinks for some false reason that he applies to himself. If he said to himself that he was a drunkard, that thought would stagger him into temperance. Jesus meant something like that when he said, "You shall know the truth, and the truth shall make you free." It is a great thing to see the naked truth about ourselves. If we could get rid of our hypocrisies and see the truth about ourselves, it would break the shackles of many a sin.

There are many voices saying what this young man said, saying that man is just an animal. But is he? Is man just a creature of earth, earthy? Are all our inventions, our skill and instincts, all these great qualities that we have gathered through the centuries, just accomplishments that may enable us to be the more skillful and refined in self-indulgence? The swine-field answers that question. A sheer materialist, if he lives out his life, goes straight down. I do not think we know any sheer materialist. A man cannot live by that creed and remain in decent society. If a man who calls himself a materialist is living a decent life, he is living by instincts and impulses which in his creed he denies. No! Man is a child of God. He is not a creature of the dust, sprung from the jungle. He is in the image of God, and can find his true

life only as he considers himself a child of God and begins to live in right relationship with God the Father.

A second thing that was wrong in his attitude to life was shown in his saying, "Give me the portion of goods that falleth,"—"that falleth"! As if it had dropped from the skies, a meaningless gift! As if there were nothing behind the money! As if his father had not been slaving for him! He did not see anything of that. If he had realized that it would have saved him. If he had realized how his father had toiled and sweated for that money, and had seen behind it what it meant, he never could have gone and spent this hard-earned money by flinging it away in the gutter of shame. But he did not see it.

"That falleth to me"! There are plenty of people who think like that. Here is your home. Perhaps you are practically looking upon it in the same way,—"that falleth to me"! People live in their homes as if the home just happened, as if there were no sacrifice or love behind it. A young man goes to college, and goes in for a good time as if the money that pays for his education just came into his hands by chance. Take our daily life. In England we sit by the coal fire enjoying the warmth and reading the morning newspaper. We read of a disaster in a coal-mine, and do not realize that our life is based on sacrifice. A loaf of bread comes to our table, and we do not realize the toil and sometimes sacrifice that is behind it. During the war that thought did come to many people. Some of us realized then that the material of the loaf was brought across the sea by sailors who were constantly in great peril. If we only saw it so, the common gifts might be a veritable sacrament of brotherhood.

The whole of life is just like that, if only we could see it. The world about us with all its rich furnishings of beauty, all the good things in our lives from day to day, where did they come from? Some people say, "It just happens. The world just falls to us by chance, like an apple brought down by the wind." But if the world is only a process, there is this to be said about it, that the things produced are greater than that which produces them: for the world has produced Jesus Christ and all those who stand in the shadow of his love. But the world is not just a process. The blue sky and the sunshine and the flowers in the field, these are not just a process. We must see God behind them all, and the cross of Jesus Christ. "I saw in the midst of the throne, and behold! a Lamb as it had been slain," a Lamb slain from the foundation of the world. We have narrowed the range of the meaning of the cross of Christ. The suffering which Christ endured for a brief period on the cross is not the whole meaning of the cross. The cross is in the heart of God all the time. It took the cross in God's heart, sacrificial love, to make a world like this.

I see his blood upon the rose,
And in the stars the glory of his eyes.
His beauty shines in the eternal snows,
His tears fall from the skies.
All pathways by his feet are trod,
His strong heart stirs the ever-beating sea,
His crown of thorns is twined with every thorn,
His cross is every tree.

But you have to see God in life. Our view of God is so restricted to a certain little range of experience! Until you begin to see God in life the world is not God's house for you. But it is meant to be that. The world will be a prison-house until you see God in it. There is an old story about the days of Napoleon, that they flung a man into prison, who lay there until he despaired and began to think black thoughts about life. His soul was in a prison as well as his body, so that he wrote on the walls of the prison these words, "All things come by chance." But one day he saw a little flower breaking out of a crevice. He saw it bud and open into beauty. And as he watched it something stirred his heart, coming to him with the sense of God, and he awoke to the truth; and then he wrote on the prison walls, "All things are of God." His prison was no more a prison, but became for him a chamber of the Father's house, and bit by bit his world was enlarged. The spiritual forces in his soul began to work.

Again, this young man's attitude to life was wrong at this point, namely, that he said, "Give me." He was thinking of himself. "What can the world give me? What can I get out of it?" The result for him was that his empty hands clutching life

were empty still. He found less and less satisfaction. He came to the swine-field, and no one gave to him. He said, "Give me," and he came at last to the place where no one gave to him.

That is life. The true attitude to life is not, "Give me," but "What can I give?" Not, "What can I get?" but "What can I spend for other people?" Not, "What can serve me?" but "How can I serve?" We must learn that attitude in everything. We must realize that we do not get out of life anything worthwhile until we take to it this key, "What can I do for people? What can I put into life?" Life is like a bank. If you have not an account in the bank you will not get much out of it, and if you have an account but are always drawing out, you will get a letter saying that your account is overdrawn.

That is exactly what life does for us. Here is a man or woman thinking only about the comfort and happiness and peace that he or she can get out of the home, and not of what they can put into it. Some day they find that they are unhappy, and everything is wrong, and life is saying, "Your account is overdrawn." It is the same with nations as with individuals. No nation can get out of the stream of common life except in the measure in which it is willing to put in. That is one of the lessons of the discipline of the last ten years for all of us. If a nation goes only in its own way and serves only its own life, life will say to that nation, "Your account is overdrawn, and if you do not change your policy and methods and outlook you will be bankrupt."

"Give me!" That is altogether the wrong attitude to life. When a man goes into life with that attitude he gets nothing. It is all wrong.

What of the Father?

Now, what was the father doing all this time? Let us turn the searchlight on the father.

We find this strange sentence, "And he divided unto them his living." What does that mean? Why did he comply with the son's request and allow him to go out with such an attitude to life?

I looked into the commentaries to see what they would say, to see if perhaps the father was obliged to divide his living to his sons, according to Jewish customs. I found that a father in those days had more power over his sons than today.

One commentator suggested that this has nothing to do with the story, but that the phrase is put in simply in order to make the story possible. I do not believe that. I believe it was put in because it was perfectly true. It is a great comfort to think that Jesus, knowing our life and knowing the heart of God, put this line into the story, because it answers one of the great problems, or at least tells us that there is an answer to one of the great problems, namely, the problem of the silence and apparent complacency of God in the face of human sin.

People ask us and plead with us, saying, "Why does not God make me good in spite of myself? Why does he not lead me or force me along that way?" One of my little boys, when five or six years old, said, "Mother, if God wants me to be good, why doesn't he make me good?" Plenty of people are asking that question. Jesus here tells us something that comforts our hearts. He tells us that that is God's way. He does not put any iron fence along the way of sin. He gives us our life, and the world with all its resources and beauty and power, with all the skill that is in our minds, no matter what we may do with it, and then leaves us alone, though we may use these gifts of God to make guns or ships of war that blow the world to pieces, and may use our science to invent foul gases that turn the beautiful bodies of men into lumps of livid flesh. He lets us do it. It is his extraordinary way. Why?

One reason is that God seeks our character, not our comfort, and he can only win us to walk in the right way by giving us freedom.

Some do not understand that. It is extraordinary how many people imagine God is out for our comfort, so misunderstand him. But he is out to make us his sons, his free children. There is something terrible in a love that is not out for our comfort and that is willing to let us go down to all depths of folly and hard and bitter experiences rather than take away our freedom, because he has no other way to win us. It is God's way because it is the only way.

There is a great deal of wisdom in that for parents. The great mistake that many parents make with their children is that either they let them have their own way altogether, and do not attempt to win them to goodness, or else they try the way of compulsion, of breaking their wills and making them walk in right paths. One of the most tragic books ever written is the book called "Father and Son," full of folly on the part of the father and of vanity on the part of the son. The father tried to compel the son into certain ways, and the son rebelled until he would have nothing to do with religion.

To make a long story short, another reason is, God knows that life will teach people who will not learn in any other way.

This world is not a fairy palace for people to play in. It is a moral order made for God's children and for people who will live in it in fellowship with God. That is the bottom fact about the universe. If a man defies God the universe turns against him, the beauty of the skies becomes a frown, love turns on him rebuking eyes, and the very passion that a man gives himself to becomes an inexhaustible flame. The world get back on him in a great conspiracy, for his neglect of God.

Another reason is that God's silence is his strongest appeal, the appeal of trust.

When the father took his living and divided it between the two sons, and let one go out to play the fool, he was not a weak father letting his son go, but was making his last appeal, his strongest appeal, the appeal of that silent love that will not compel us, but which if we see it will certainly break and win our hearts. So if you think that God does not care, and that he is not thinking about you and your sin, if you young people imagine that God is not caring about your sin because God is standing back, that is God's appeal to win you.

Most of all, the appeal of God in Jesus Christ himself, the appeal of the cross, is an appeal of silence. It is an appeal to our honor. It is the appeal of God's trust in us, that after all he has done and is doing, we will think about it deeply enough to let it take hold of us and master our hearts. If we just look at Jesus Christ, and think about him long enough, we will never get away from him. We will never get deeply into the region of fellowship with God until we do begin to think. Then we will face life not with the attitude that says, "Give me the portion of goods that falleth to me," but with the attitude that says:

> Were the whole world of nature mine,
> That were an offering far too small:
> Love so amazing, so divine,
> Demands my life, my soul, my all!

THE EPISTLE OF PAUL TO THE PHILIPPIANS.*

IV. "WORK OUT YOUR OWN SALVATION!"

Rev. John A. Hutton, D. D.

Resuming our study of Philippians, we reach another great passage beginning at the 12th verse of the second chapter: "And so, my beloved ones, as you have always obeyed, so now work out your own salvation, not as though I were present with you, but even more now that I am absent from you, with a scrupulous intensity and with trembling! God it is who is working within you both to will and to do, for that is his good pleasure."

St. Paul is saying to these Philippians who were wearying to see him, that he may come to see them shortly. But I rather think that he suspects he is not going to see them; and as a matter of fact he never did see them again. Still, he knows that he has no right absolutely to forbid them from looking forward to a visit from him. At the same time he is very anxious that they should not be depending too much upon that prospect. And it is out of anxiety that they should not suspend all operations of their own, that he asks them to work out their own salvation with a scrupulous fidelity to what they know, "because it is God who is working within you both to will and to do, according to his good pleasure."

Now we can see the context there. St. Paul is warning us against something about which we all need to be warned. Expecta-

* Northfield General Conference, August 1923.

tions, instead of inspiring us and adding to our resources, may have the opposite effect; they may paralyze us. A church may say, "Things are not very good with us just now. The spiritual life is low. People are not being attracted. The meetings are a little less well attended than they should be. Our own minds are a little dry and hard, and we have not the old happiness in our services. But we will wait three months, and the great evangelist will come. We will have a great drive. We will import a man to do this for us. When he comes it will be all right."

And sometimes when he comes it is not all right, but the last state is worse than the first.

It is precisely against that kind of dangerous attitude of expectation, not expectation towards God but expectation with regard to men and circumstances and events, that St. Paul is warning his congregation. He says, "Work out your own salvation! You have all the resources that I have. Do not spend your time looking across the ocean to see whether my ship is coming! Every ship that you see on the horizon you think may be my ship, and when you find it is not, your heart sinks. That isolation distresses you, and lowers your minds. The whole thing is wrong! You have access to God as I have. You know what I know. Besides, it is not what I can do for you that does you good, but only what God can do for you and in you. The best I can do for you is to direct you to seek."

It is in something of that temper of mind that Paul says, "Work out your own salvation, not as though I were present with you, but even more now that I am absent from you, with a scrupulous intensity and with trembling! God it is who is working within you both to will and do, for that is his good pleasure."

Now there are two sides of that great saying.

First of all, there is a real sense in which we have an enormous responsibility for what we are.

Personal Responsibility.

That we are in some sense responsible for ourselves is a doctrine of the church. It is qualified, of course, but the qualifications do not for one moment cut the nerve of the truth that we are in a real sense responsible for what we are. So the Christian church has always felt herself, even when she could not fully state the reasons, opposed to any fatalistic doctrine about life. There is the doctrine which was current in my early student days, the doctrine of heredity, or the doctrine which has to some extent taken its place and relieved the terror of the human situation, the doctrine that we are made and molded to the last fiber of our beings not so much by heredity as by environment. The Christian church, while of course, like a wise mother, ready to listen to her children and allow one to answer the other, and making them believe there is nothing she is more concerned about than that they should become men and women, will not rule out those discussions absolutely, but will behave as she should behave who has seen the rise and fall not only of empires of this world, but of the empires of thought. The Christian church has always clung to the great doctrine that in the last resort we are in some very real way responsible for what we are.

The Christian church, if she is true to her own dogmas, will always have hearty sympathy towards those who, for one reason or another, are seriously handicapped in life. The Bible knew all about heredity long before the scientists did. Things are very much more ancient than their names. Ezekiel speaks about heredity. He quotes the proverb, "The fathers have eaten sour grapes, and the children's teeth are set on edge." In his day they were saying that as a reason why we should do nothing very serious. They said we are ruled by law which we cannot interfere with. The practical people, that is, the people who never want to do anything, said, "You cannot fundamentally reorganize human society. Things are what they are. The fathers have eaten sour grapes, and the children's teeth are set on edge." And Ezekiel—you cannot explain such an anticipation as his of what the human race would later learn except on some theory of a revealing God,—Ezekiel says, "Yes, but the fact is that God means this world is so to order things that children shall not be doomed by the sins of their parents, but any man who falls shall fall by his own

sin." God's whole intention is to mitigate that natural law. God is against natural law, so to speak. God is against nature in some things.

The Christian church is wise never to commit herself very much to natural analogies. Our Lord did take illustrations from nature, but he never built very much upon them. He built far more on the deep things of the human soul. So Ezekiel refuses to have his thought of God destroyed by the mere aspect of nature that one thing follows another in obedience to inevitable law.

The very fact that we have a sense of blame is proof that in some way we have it in our power to be and do otherwise. I cannot blame myself for something which I could not hinder. I may be sorry for such a thing, and ashamed that it can happen, but I cannot, without putting pressure on my natural sense, blame myself for something over which I have not the slightest control. Every human being, unless he has corrupted himself, is ready to blame himself for a thousand secret things. If people try to relieve me from that secret uneasiness of conscience, they are not my true friends. In such a case a man knows they are not respecting him, because they are not respecting those movings of a man's own spirit which, he protests, are the deepest things in his nature. We cannot have these feelings unless we have control of ourselves.

Our Lord had great respect for the human soul. Every person was a new case to him. Each one of us is the center of his own history. The whole universe meets in every one of us. We are strangers to one another,—at the depths we are utter strangers. We are really known only to God and our own thoughts. We are each one the center of a great history that began perhaps before the sun was lit, and will survive when the sun is cold and dark. We have to deal with God.

Paul sees that that is the point of view from which we are to set out. He tells the Philippians that they are to work out their own salvation with a scrupulous fidelity to the things that they themselves know.

There is a principle that I find of great value for myself and those who are disposed to take any guidance from me in these things: "Let every man be fully persuaded in his own mind!" Gilbert Parker in one of his stories says, "Let every man be obedient to his own commandments!" What do I mean by that? There are some things which you say you can do without any harm. Very well. As Paul says, Do them or do not do them "unto the Lord"! There are certain things I cannot do without playing tricks with myself. There is a certain kind of atmosphere which I would better keep out of. Of course I can corrupt my inmost intelligence, I can smash my compass if I will,—that is the horrible power we have. But we have a compass, and we know where the polestar is. We do not have much apparatus to guide us through life, and so what we have we should pay the more attention to. I like to think that we have not a great deal to help us through life, because I like to think that what we have is gloriously sufficient. St. Paul said, "That is a whole region which I am not going to interfere with."

That is the enormous honor that the Protestant church puts on you and me. I sometimes wonder whether we are quite fit for it, whether we are ready for Protestantism, whether we are able to take up the universal priesthood of believers, that is to say, every man his own priest before God. You must have a priest before God. If you are not your own priest, so far as I can see, you must hire a priest. Our fathers dismissed the priesthood. I think they were right,—but only on one condition, that they were able before God to dispense with it.

"Every man his own priest." What does that mean? It means that every man must confess to himself as before God.

Let us be fair to every ideal of the confessional as proposed in those old ultramontane confessional churches! On the continent you see the old cathedral and the confessional, and he is a stupid man who is not impressed by it. Do not laugh at other people's seriousness, lest you find that perhaps you are committing the unpardonable sin! We have enough to do with our own affairs to keep our eyes, if we are disposed to laugh, from other people's methods of trying to live in a state of

honor with God. In those cathedrals you will see crowds of persons coming to confess. There is a priest within the box, hidden behind a grating. Outside kneels the suppliant. I do not know what happens, but the idea of what happens is that that poor body outside there is confessing to God in the hearing of the priest, confessing things that trouble her. Therefore the priest, in the name of God, because of the fidelity of her confession, absolves her.

Now we are to do all that for ourselves. Prayer is a matter which should be gone into much more seriously. We should have a thorough restatement of what we mean by prayer. For the most part we mean rushing into the presence of God and asking him for something, and if we do not get it we go back and say that God does not answer prayer, forgetting that there is no answer to prayer so definite as "No!" Sometimes God says that in answer to our prayer, but we are so proud and conceited that we think that if God did hear our prayers, he would never say "No!" You have not accepted the fatherhood of God unless you are as willing he should say "No!" as "Yes!"

It would be a good thing to get all the elements of prayer before our minds. We need a straightforward analysis of that yearning of soul which is satisfied in the confessional. Our Lord said once in regard to the whole legal system coming down from the time of Moses, "The Son of man came not to destroy but to fulfil," not to remove one jot or tittle of the laws by which their ancestors lived, but to replenish them with a new spirit and fill them full of a new content, to make life stricter and not easier. The one justification for the Reformed church having departed from the practice of the Middle Ages is that we now have not an easier rule, but a severer one. There is no justification for abandoning any practice of the church of Christ unless we assume a severer and more penetrating practice. And I ask whether our form of prayer has anything of the poignancy and the willingness to suffer public shame and reproach which is represented by a poor woman making confession to the priest, and not caring who sees.

You know what is good for you, you know what is bad for you. Do the former, and keep away from the latter! Oh, this sort of metaphor about striving and fighting, it is largely nonsense. Most military metaphors—begging Paul's pardon,—are fundamentally not very sound. They are all right in a qualified way, but do not use them ultimately. That is, consider a sin that a man has to wrestle with. Usually the best way to wrestle is to run away from the sin. I used to ask the maids in my family about their friends in the war. One day Annie said that she had had a letter that morning stating that her brother was wounded. I said I was sorry, but she said, "It is all right! He was running away from the Germans when he was wounded," meaning that he would live to fight another day. Paul says, "There hath no temptation taken you but such as is common to man, but God hath provided a way of escape that ye may be able to bear it." Often the way of escape is just the use of your two legs: it is not a theological matter at all. Avoid abstract nouns in this connection! The way of escape God offers us almost always, when we are hard pressed, is just to take to our heels and run. "Work out your own salvation with a scrupulous fidelity." We have not begun to understand some of the great sayings of the Bible like "being sons of God." What kind of sons of God would we be if God were always acting like a detective! When your boy comes of age, you say, "John, there is your key! I trust you with it." We are only beginning to see the greatness of the New Testament language, "Behold, what manner of love the Father hath bestowed on us!" with the response of our Christianity. That is what Paul did here. "Don't wait until I come! Don't wait to begin your revival until one of these spiritual boxers comes and gives a sort of demonstration! Work out your own salvation! You have the Bible. You have all that I have."

God Working in You.

Then he adds the other compensating side: "It is God that worketh in you all the time."

There is a very able man in England, whose name I will not give because I am tired of hearing his name. He has written many books and novels, and histories of the world. One day a simple man in London,

whose minister was always quoting this man, asked his minister who he was.

The minister replied: "He is a man in London."

"Oh, I thought he was one of the prophets, you quote him so often!"

Many people will believe that kind of man, though Paul could have carried half a dozen such in his pocket and never felt the weight. I am glad when people come to realize that some thought of God is necessary to keep the world on an even keel. An increasing number of men who some years ago seemed rather dilettante are becoming uneasy, and are beginning to look about. This man has arrived at some theory of God. It is the only theory you can arrive at if you do not believe in God. His god is a god always in difficulties. He is really sorry for his god, he seems to have so much to do and somehow does not seem to have the power to do it: therefore the supreme word of pity. According to this thinker (who is a rather hasty thinker, but yet a thinker), God is a being who would like to see this world right, so he calls on you and me to help him. This picture of a God who is always in distress, and who sends out S. O. S. calls for human beings to come to save him, somehow or other does not help us. But when I can look at it from the point of view of this great saying of Paul, "It is he that is working in you," when I can see that all the yearning in my heart is his pushing, so to speak, that gives me a new method for my own personal life and a great sense of hope for the future. If all this anxiety of mine about the world that I feel in my best moments, all this anxiety for my own rather miserable personal performance, if this is God confronting my soul with his own better things, then I can see it is only a question of time when this great ocean of moral push and purpose will clear away all obstructions and be supreme.

And it indicates the method for my own spiritual life. I said that I rather resent militaristic metaphors about struggling and wrestling. Now I put it to you Christians who are more competent than I am to speak about these things, whether this is not so: the times of your own greatest progress in the spiritual life are not times when you are struggling and fighting, but times when you are making more room in yourselves for the Holy Spirit, who is always ready. Our progress would seem to be not so much by fighting and struggling, but by being still. Now do not go on to that abstract noun! I can see your mind making for the nearest abstract noun, "passivity," or something of that sort. Always stop short of an abstract noun! Our Lord never used one. He never talked about humanity: he talked about your neighbor. It seems that our progress is never really by fighting and planning and striving and all those other metaphors, but by waiting and slackening. It would appear that we do not do anything, but God does things within us when we let him. I believe that is the fundamental principle of the teaching at Keswick. It is also Christianity.

I do not want you to go to sleep upon that truth; for you may say about a truth, "I see it," and then think no more about it. It may be better for many of us not to have definite ideas upon these things, but to feel our way.

Suppose you are trying to recall a name or date. You put pressure on your mind until you come to a moment when you say, "It is gone! I can't recall it." What do you do in such a case? You set it aside, and begin to think about something else; whereupon the name or the date comes wandering into the mind. Now both sides are necessary. You may say, "Perhaps I should not have worried!" I will not say that: yet, when the name or date came, it came not as a result of your worrying. When the great spiritual experience comes, it is the result not of our worrying, but of God's giving. I believe my season of worrying was necessary; just as Paul says that the law was the pedagogue to lead us to Christ. Luther said once, "Lord, if you do not want to lose your servant Martin Luther, you had better come now!" The Lord does not misunderstand that intimate language. All our working, being faithful to what we know, avoiding some circumstances and making for other circumstances, all of which is a part of our personal responsibility, is perhaps necessary towards this later thing when we say, "Now, Lord!" and the experience happens.

Man takes account of our failure, but God of our striving.

NORTHFIELD SILHOUETTES.

Frank E. Stevens, Mt. Hermon 1913, has won an enviable place of usefulness. After graduating from Wesleyan in 1917 he at once reported for Army service. Instead, he was assigned at the request of high military authorities to morale service under the Y. M. C. A. at Fort Wadsworth, New York Harbor, the post where he had spent most of an earlier enlistment. His old record of leadership continued, and in spite of requests and pleas of local officers he was sent to Pelham Bay Naval Reserve Station. Here he did splendidly as secretary in charge of the big Y, which had a large work.

About this time he came in the draft age, and at Camp Taylor, Ky., received his commission as first lieutenant.

An incident occurred at this camp that was quite characteristic of "Big Steve." Among a lot of college men at his camp in training for commission was one chap who was particularly vile in his talk. Steve very quietly asked him to "cut it out."

"Who are you?" said the blasphemer. "Probably one of these Sunday school guys."

Steve invited Mr. Brimstone into the open air for the good of his health, but the fellow crawled, and said:

"Forget it! I was only joking."

Steve told him it would be forgotten until he tried that talk again, which never occurred. The fact that these two afterwards became fast friends will show "Steve's" gauge as a man.

Then came the armistice. Steve was sent by the Foreign Department of the Y to take charge of a big divisional encampment at Lyons, France. Here he did a wonderful work. Attempts were made to transfer him, but officers in charge of Lyons district wouldn't stand for it.

In recognition of his services he was made military athletic advisor to the Minister of War. Two high visiting officers from Spain saw Steve in action, and tried every persuasion to connect him with the Spanish army. War activities slowing down, his work was changed and he was sent to Lille to develop a local constituency. He married a French young woman, daughter of a professor of Lille University.

Again the pioneer spirit prevailed, and he moved on to Bucharest, in charge of Y activities in Roumania.

A couple of years ago we had been attending the closing exercises of the Paris French Y one evening. Between fifty and sixty were present as a hymn was sung, Scripture read and prayer offered. I can still see the eager unsatisfied faces of those young Frenchmen. On the way back to our hotel Steve confided in me that sometime he hoped to be able to put on a series of evangelistic meetings of the old D. L. Moody type in Paris.

How I would love to see a suitable building and outfit for their French Association, with Stevens in charge of the physical department! If that ever happens, there will certainly be a duplicate Northfield right in the heart of Paris.—George Alden Sanford.

Receipts, Feb. 15 to March 15.

Africa (Dan Crawford).
18154..$3 00 18155..$5 00 18156..$10 00

Labrador (Dr. W. T. Grenfell).
18154 .....$3 00

We do not know by whose kindness it is possible for you to send us the RECORD, but we do enjoy having it come month by month, and always find Indian preachers who are only too thankful to receive a copy or two after we have read them, for their own devotional reading.

If you can imagine us sitting Sunday after Sunday through a service held in a language quite new to both of us, hungry after the week's duties for a little fresh soul food for ourselves, then you can understand what it is to us to have these splendid sermons in English to read to ourselves or each other.

Thank the kind giver from the bottom of our hearts!—Mr. and Mrs. C. E. Gabel, India.

I have been a subscriber to your magazine for 18 years, and at one period I felt the necessity of discontinuing it, for a while at least. I felt a vacancy in my life which nothing else supplied, and at the end of a few months the RECORD was received again, and oh! the joy of its coming my heart only knows. What a wonderful boon to shut-ins, and how valuable for the teacher!

In recommending it to the Bible department of our Art Club recently I was glad to find a number of subscribers among them speak so impressively of its merits. —Mrs. S. H., Kentucky.

OUR BOOK TABLE.

Living Word (The): The Bible Abridged for Public and Private Reading, edited and arranged with Notes by Henry Hallam Saunderson. Century Co., New York. 709 pages. $3.

That a big firm like the Century Co. should undertake to market an edition of the Bible shows how the prevailing interest in the Bible is being capitalized outside the regular Bible-publishing houses.

This is not a new translation. Dr. Saunderson's work is strictly editorial. He takes the English Revision, abridges it, and recasts it into a special form which offers the utility claimed for this book, namely, that it can be easily read and understood.

As you open the volume you admire the large, open print. The reading matter is divided into 290 numbered chapters or sections, each a page or two long and with a descriptive title. There are no Bible references, and no further paragraphing or punctuation or other editorial device than in the English Revision: which is a shortcoming.

Dr. Saunderson does not explain the principles on which he made the abridgment, but obviously he omits duplications and awkward passages and parts of seemingly lesser importance to the casual reader. This is the vulnerable point. The person who wants the Bible from cover to cover, and who sees God's hand even in the arrangement of the books, will snort at it. The student cannot of course afford to miss any of the Bible text. Even the person who buys a copy to leave handily on the bureau or parlor table will be sorry that some passages are missing. Among several useful Indexes one lists the chapters and verses that are included. One misses passages like John 17, 1 Thessalonians 4, and others that contain revelation not duplicated elsewhere. But that is the price of abridgment.

A general "Outline of Contents" presents the matter in 11 Books, from "The Earliest Narratives" (21 chapters) and "Life in the Wilderness" (13 chapters) to "The Church of the Living God" (60 chapters). All of which helps to unify the history and teaching of the Bible, and so make it easier and safer for public and private reading than the present division into 66 books.

Problems of the New Testament Today, by R. H. Malden. Oxford University Press, New York. 250 pages. $2.20.

At a time like the present, when the Bible itself is in the crucible, it will do a conservative good to get this book and see the questions that the New Testament has to face, not so much from rabid outsiders, but from within the Christian circle.

The author is posted on the latest critical views, and states them in a way so direct and practical that any reader can see just what they are. There are no wild theories made up out of men's heads, but views which present serious questioning of traditional positions. The author never gets away from the New Testament, and whatever the difficulty one realizes that he has himself surmounted it to his own satisfaction, and does not throw the New Testament away.

The plan of the book is clever. Christianity is recognized as a historic religion, hence its documents are of unique and permanent importance. Have modern critical methods shattered the authority of the New Testament, he asks, or only our conceptions of its authority? He first justifies the authority of the canon, then begins an understanding of the epistles,—the earliest of the Christian writings, preserving beliefs and practices of the first generation of Christians. Next comes Revelation, followed by Acts, the Synoptic Gospels, and lastly the Fourth Gospel.

Mr. Malden's references to "inspiration" are irrelevant to the revelation in 2 Timothy 3. 16. His view of verbal accuracy is that if the New Testament is an actual code of law, of course verbal accuracy is essential; but if the New Testament only sets forth a body of principles for application in any age, then verbal accuracy is not essential. Did the New Testament speakers and writers attach supreme importance to verbal accuracy, he asks, when quotations from the Old Testament are not taken direct from the original Hebrew (as we know it), but from the Greek translation the Septuagint, and in some cases even changed at that? If our Lord spoke in Aramaic, while our MSS. are in Greek, have we our Lord's very words, or only translations of them into Greek, made years later?

But one must get the book to grasp the difficulties discussed and see how the author gets around even "very damaging admissions." One sentence will perhaps explain his own position:

"The Gospels we possess are what God has in fact given us, and therefore must be adequate for the purpose God intends them to serve."

1001 Bible Problems, by T. H. Darlow. George H. Doran Co., New York. 77 pages. $1 net.

"The sole object of these Problems is to

encourage and assist people in making themselves familiar with the Scripture," and therefore immune from superstition, fanaticism, and destructive criticism. The Problems are in the form of questions, thus:

"1. Which is the longest verse in the Bible?

"2. Which is the first suicide recorded in Scripture?

"3. When did two men hide in a well?

"4. Which prophet was let down by ropes into a dungeon?"

Answers are given at the end of the book, the Authorized Version being used.

Book of Genesis, I-XXIV, (The), by H. C. O. Lanchester. Macmillan Co., New York. 97 pages.

The first series we have seen that is intended to place advanced critical views in the hands of young people as a help to understanding the Bible. It is published by the Cambridge (England) University Press, and called "The Revised Version Edited for the Use of Schools."

As such, the work is well done. The book is pocket size. Subtitles are given the paragraphs in the Revised Version, and there are notes on every page. An Introduction and Appendix also do the deadly work of advanced criticism. An Index and a map are other features.

What next!

Jesus, Lover of Men: An Interpretation of the Records, by Wilton Rix. George H. Doran Co., New York. 151 pages. $1.50 net.

Another of those interpretations of the Gospel records similar to "By An Unknown Disciple." The author retells the story in his own devout way. But however pious the intention, Scripture suffers in this process. Unjustifiable liberties are taken, and obvious error introduced.

How dare any man, for instance, pretend honestly to interpret the Gospels and write of the first temptation in the wilderness:

"The devil came to him in the form of a loaf of bread. His mind's eye saw a pleasant loaf fresh taken from his mother's oven and his thoughts lusted for it. And then there flashed through him, If thou be the Son of God, etc."

Or again, in the scene in Gethsemane:

"He must have beaten his forehead upon the ground in his passion, for they remember seeing great drops of blood standing upon his brow."

Unique Historical Value of the Book of Jonah (The), by W. C. Stevens. Fleming H. Revell Co., New York. 88 pages. $1 net.

The author holds that God is universally personally present and governing in history; his unfailing compassion to all creatures; Jesus Christ is the arbiter of all human history; nations have a probationary relation to God through Jesus Christ; etc. These "golden threads of universal history" are seen in the book of Jonah, which thus has "unique historical value" far beyond its actual historical events.

A modernist who is open-minded enough to want to get the viewpoint of one who stands pat on the Bible in the above and other matters, should get this book and give it a fair reading.

Biblical Themes.

Greatest Force on Earth (The): The Power of Intensified Prayer, by Thomas Payne. George H. Doran Co., New York. 153 pages. $1.35 net.

The title reveals the character of the book: it is an argument and an urgent plea for more intense prayer. Dr. Payne believes that in prayer God has placed at the believer's disposal a force which is infinitely greater than the world has ever dreamed. He instances the cases of Abraham, Jacob, Moses, Hannah, and other Bible persons down to Epaphras, and further illustrates by the victories and writings of modern prevailers in prayer.

The reader feels humbled by a sense of shortcoming in prayer, and longs that he might have more power.

Necessary Existence of God (The), by William Honeyman Gillespie. Charles Scribner's Sons, New York. 716 pages. $3.

The Scotch—or many of them,—are noted for three things, metaphysics, oatmeal, and whisky. It is to be hoped that the last will be dropped and the former retained. This ponderous yet finely printed volume is a characteristic exhibition of the dialectical skill of a brainy Scotchman, W. H. Gillespie of Torbanehill, edited, on behalf of the trustees of his widow, by James Urquhart, with a supplementary chapter (not the least valuable part of the book,) contributed by Dr. H. R. Mackintosh giving the views of modern philosophers regarding space.

It was the earnest desire of the subtle Gillespie to silence the rampant scepticism of his day, and more particularly to refute one "Antitheos" who was the exponent of the now defunct Zetetic Society. This volume reproduces the more important arguments of the gifted author (a scientist of some note,) which were advanced at various times from 1840 on. After years of thought the author developed his ideal of the argument a priori for the existence of God, which he thought contained in it not a single bad argument or paralogism, and is incontrovertible.

Although he sought to avoid technical words, the reasoning is so close-knit, involved, and indeed lengthy, that even an outline of it in a review would be impracticable, but it may be said in a sentence

or two that the book is based on the conviction that there are only two necessarily existing entities, space and time. The nonexistence of these cannot be conceived. Gillespie "revelled with delight in what he describes as his personal discovery of the two glorious pillars of the universe." He argued that space and time must be related to some necessarily existing being, and so advanced to Deity as a (necessary) conclusion.

To Kantianism with its doctrine that space is a form of thought or a priori intuition of the human mind by which it frames up reality, Mr. Gillespie was antipathetic. His views appear to be colored by Scotch realism, and it would be perilous to make one's belief in a Creator stand or fall with a special theory of space and time, modes, attributes, and the like. Yet this is a great book, and a fine gymnastic apparatus, to say the least, on which the wits of young philosophers—perhaps seniors in college,—might be trained. "It clears and braces the mind," says Mr. Urquhart, "and stimulates independent thought." It is at least as good philosophy as any atheistic contention, and we think a good deal better, even if (as some may object, even of those who believe in Deity,) it fails of a rigor-and-vigor, blackboard proof. The volume would do good service as a reference book, or topic for discussion, in colleges and theological seminaries.

The metaphysical fashion may not now be in style, but the fundamental philosophical problems can never go out of date. If you want to know whether you know anything, or are capable of real, subtle thinking, read this book! You may not believe any more in God for perusing it, or you may, but in any case you will gain in respect for the divine mind that can make such a mind as that of Gillespie.—C. A. S. D.

Power of an Endless Life (The), by Henry Hallam Saunderson. Century Co., New York. 114 pages. $1.25.

Tasty printing and binding add their attractiveness to the inspiring quality of this book. Dr. Saunderson starts with the resurrection, "the discovery of immortality," when out of bleak despair came the conviction that the spirit of Jesus was immortal. The power and duty that follow for believers are explained, and the spiritual experience which testifies to the reality of an unfailing Comrade.

Realm of God (The), by L. E. Bennett. George H. Doran Co., New York. 314 pages. $2.50 net.

The objective of this book is to indicate how the kingdom of God may be realized by the church. It treats its subject in different chapters under the heads "The Emergence of the Kingdom of God in Modern Christian Thought," "The Kingdom of God in the Mind of Christ," "Christ's View of the Kingdom as Redemption, and Its Place in the New Testament," "The Kingdom of God and Faith," "The Kingdom and Doctrines," "The Kingdom and Immortality."

The book evinces deep thought, wide reading and a reverent handling of the teachings of the kingdom. The author readily admits "that Christianity cannot be adequately construed in terms of any single conception, however comprehensive; yet its rehabilitation in the light of this great central idea of Jesus will be full of meaning for the world in its present perplexity, and will help to interpret all that is best in our theology of redemption, and if vitally realized will provide a dynamic to quicken all the slumbering energies of the church," and in the light of this claim justifies his position. He is clear in his meaning of the kingdom, which throughout all his book he interprets as "the rule of God in the community of the redeemed; and we enter this community through faith in him who died for us men and for our salvation."

With this conception in mind he examines the synoptic teaching with a view to prove that too much has been conceded to the modern eschatological school, and the conception of a present realm of God is held to be the essence of Christ's teaching. —J. H. C.

Religion of Jesus and the Faith of Paul (The), by Adolf Deissmann. George H. Doran Co., New York. 287 pages. $2 net.

Dr. Deissmann is professor of Theology in the University of Berlin. He is recognized as an eminent scholar and theologian. This book consists of ten lectures which he delivered in Birmingham, England, at the invitation of the Selly Oak Colleges. It marks the beginning of a renewal of scholarly intercourse between Great Britain and Germany.

In these lectures Dr. Deissmann endeavors to search the inner personal consciousness of Jesus and Paul in what really makes two books bound in one. It is a serious, earnest, devotional study, but first and last Dr. Deissmann is a Ritschlian. His whole interest centers on the inner experience. In the case of Jesus he speaks of his prayer life and his Messianic consciouness. His inner experience is revealed by his relation to his Father. This is summed up in the phrase "My Father." The consciousness of this relation goes back to his boyhood days. "It did not develop." "It was always there." There is "no gradual rising of the soul from the lower world into the higher. There is a wealth of sayings which point out the fact that Jesus had communion with God. Perhaps the most illuminating phrase is, "No man knoweth the Father save the Son."

Dr. Deissmann assumes that Jesus was

the natural son of Joseph and Mary. He speaks of "the influence of his mother's prayer," and of the "vision or audition that occurred at his baptism" as explaining his belief in his Sonship. "The consciousness long present that God was his Father and that he was God's child increases in this moment to the certainty that he is the Son of God." To this he adds the experience in the synagogue at Nazareth. As his eye falls on the words, "He anointed me, he sent me," the illumination comes to him that he is the Anointed One. But to the average mind this leaves everything at sea. Was Jesus mistaken? Was he an over-enthusiastic mystic? Was he self-deceived? Was his religious consciousness built on one or two experiences? Some other man may have the like. How is he so different from the rest of us?

There is no reference in all the discussion to the possibility of a real incarnation. This alone accounts for that perfect, assured consciousness of Jesus' relation to his Father that made his mother wonder and ponder and cherish the words of the twelve-year-old child. Dr. Deissmann makes no reference to the institution of the Lord's Supper as witnessing to his inner consciousness of the nature of his mission. Throughout the book there is the usual attempt to distinguish the "genuine fragments" from the mass. This is not only impossible, but it is unfair, for the religious bias of the investigator will inevitably play a major part in his decisions. Papini well sums up the common sense view of the average man when he says in his "Life of Christ," "To attempt from these texts to differentiate what is sure from what is probable, what is historic from what is legendary, what is original from what has been added, the primitive from the dogmatic, is a hopeless undertaking which almost always ends in defeat, in the despair of the readers. The most famous New Testament authorities agree on only one thing, that the church was able to select in the great mass of primitive literature the oldest Gospels thought up to that time to be the most reliable. No more need be asked." If we take the Gospels as they stand we get an illuminating explanation of the inner consciousness of Jesus. Dr. Deissmann's researches may help us, but we simply cannot follow him throughout.

The last five lectures are devoted to the faith of Paul. Here also the interest centers in the inner experience. Dr. Deissmann finds in the words "in Christ" the key to the inner life of Paul. The Damascus experience marked the beginning of a mystic communion with Christ, so that "for him to live was Christ." From this sense of fellowship with Christ a consciousness of reconciliation to God arose, so that the great words of Paul,—justification, redemption, remission,—all are figures of speech expressive of this relation to God that springs out of his experience of fellowship "in Christ."

Dr. Deissmann frankly admits that few have understood Paul. It raises the doubt as to whether he understands him. Will this new interpretation account for Paul's language? There is nothing in this whole discussion of Christ and him crucified,—of the Christ who died for us. One feels almost as if one were in a laboratory testing out the experience of Paul with no thought that there might be any reality back of it. The love of Christ is not the love of the real Christ for him, but the love that entered Paul's heart through his mystic communion with Christ. So Paul becomes a mystic, in the best sense of course, but a mystic. We examine his experience, but it is only an experience which may or may not be worth the effort to reproduce. Indeed, Dr. Deissmann closes with a question to which he says he has given some attention. It does not seem to be vital. "How can we today realize for ourselves the Pauline Christ-mysticism? It is not only to theologians that we must look, but also to poets, artists, and musicians, and above all to the real believers wherever Christianity is found."

If his language means anything it identifies Christianity with an experience of being "in Christ." A vital part of it, doubtless, but there must be a historic background of accredited events, or else we have the mystic yearning of a Jesus or Paul. This is a "Christ cult," to use Dr. Deissmann's words, but it is not the message that is the power of God unto salvation to all that believe.—S. C. H.

Types of Preachers in the New Testament, by A. T. Robertson. George H. Doran Co., New York. 238 pages. $1.60 net.

A sympathetic and thoughtful study of some of the "minor characters" of the New Testament, such as Apollos, Barnabas, James, Stephen, Silas, Timothy, Philip, Matthew, Judas and Epaphroditus. There are sixteen studies in all, and Prof. Robertson brings to the interpretation of these minor characters—who are "minor" only in comparison with the giants, Peter, Paul and John,—the wealth of his learning and a keen insight into human motives and religious experience.

The book will be useful for the lay reader, and no preacher can afford to preach on any of the characters treated without seeing what Prof. Robertson has to say.—W. H. J.

Why I Believe in Religion, by Charles R. Brown. Macmillan Co., New York. 175 pages. $1.50.

In the six chapters forming this book Dr. Brown has succinctly given the result of his thought on belief, Christ, atonement, prayer, the Bible, and immortality. Sen-

F. J. Foakes-Jackson

William L. Stidger

L. P. Jacks

tences stand out and demand preservation in one's notebook because of the uplift and help they bring the reader. They will not lose their value for coming hours of need. —F. L. D.

Of Missionary Interest.

Business of Missions (The), by Cornelius H. Patton. Macmillan Co., New York. 290 pages. $2.

If one wishes a concrete statement of what America is giving to the world without thought of return, here he can find it. The missionary enterprize is altruistic in the highest sense, and has attained majestic proportions. The church's business of doing good, of carrying the good news to earth's farthest bound, is here shown to be carried on in a way and on a scale which should commend it to able consecrated business men.

The intensely practical character of this great business, the problems of administration, the convincing exhibit of resources and plants in all parts of the non-Christian world, the volume of business done by all the Protestant churches,—Dr. Patton shows all this, and successfully contends that the mission business under the control of the Protestant churches is the biggest enterprize for the benefit of mankind the world has ever known.

Today the lands can be quickly reached, and are open and ready for the gospel. Consecrated, prepared young men and women stand ready to carry the message and face toil and peril. But are the men and women in the churches who have the means, convinced that the standing order, the chief business, of the church is to go and teach all nations? Whether the church will obey or disobey is in the writer's judgment the supreme issue of the time.—T. C.

China and Her Peoples, by Lena E. Johnson. George H. Doran Co., New York. 136 pages, illustrated. $1.50 net.

A readable account of China,—its land and peoples, town and country and home life,—by one who is evidently quite familiar with things and customs as they are. Chapters are also given to history and religion, and to "New China."

The book is for young people, and they could ask nothing better to interest and instruct them regarding China.

In China Now: China's Need and the Christian Contribution, by J. C. Keyte. George H. Doran Co., New York. 160 pages, illustrated. $1.50 net.

Prepared for the United Council for Missionary Education in Great Britain, and hence a study book.

First China's need is shown in its ancient outlook and in the new political, economic, educational, industrial and social conditions that have been created the last few years. The Christian contribution to meet this need is then developed in the work of evangelist, teacher, healer, and church.

It is a well thought out and well supported study, and climaxes in the conviction that missionary work is achieving its object in founding a permanent native Christian church.

Essays by L. P. Jacks.

Living Universe (A): Three Lectures. 111 pages. $1 net.

Lost Radiance of the Christian Religion (The). 46 pages. 75 cents net.

Realities and Shams. 214 pages. $1.50 net.

These three new books by Rev. Principal Jacks of Manchester College, Oxford, are published by George H. Doran Co., New York.

Dr. Jacks wields great influence as one of the leading essayists in England. His work is not for the trifler, but for the thoughtful reader, though his style is easy to read. He always stresses the need of exact definition and thinking, and is always stimulating.

The first-named book contains ideas on education, religion, civilization, and immortality; though, frankly, we have not

been able to locate what he means by "a living universe."

In the next delightful essay he regards Christianity as the most encouraging, the most joyous, the least repressive and forbidding of all the religions of mankind. But as compared with the New Testament it has lost its brightness and radiant energy, and has reverted to cold conceptions of God and man and the universe. The first step toward recovery will be in the struggle for light and education, as distinct from power.

"Realities and Shams" gathers up 17 essays prompted by reflection on the course of events of the last nine years. Reality is Dr. Jacks' hobby, and he tests large public and political questions by it.

Various Themes.

Business of Living (The), by L. D. Anderson. George H. Doran Co., New York. 254 pages. $1.60 net.

Written by a Southerner, and none the worse for that; in fact, in some ways distinctly better. The element of threat is prominent in this book, and the recognition of results that follow wrong-doing is of course in need of emphasizing. You can't laugh punishment out of court, because it is a fact of life. It cannot be done, but it can be over-done. We are now in a period of reaction from the threats of Jonathan Edwards and other good men of the past, and though there is great danger of our under-estimating on account of previous exaggerations, yet truth, as always, lies in the middle of the road.

In the South they still like the note of threat, but after all it is not the highest note. Christ appealed to it, but he appealed supremely to something better. The great message of the New Testament is not that God is wrath, but that God is love.

While we say all this, at the same time we recognize in this volume a good old-fashioned, human appeal which has its place on the earth, and is needed in the North as well as in the South; but this book would not appeal to many educated people,—and to many that are not educated as well. Many of us cannot be threatened into goodness, but we can be loved into it.—H. P.

Every Man's Book of Sacred Verse, edited with Notes by Gordon Crosse. Macmillan Co., New York. 265 pages.

The editor says in the Preface that fully a third of the poems in this anthology do not appear in the other well known anthologies. True enough. Indeed, about the best we can say of this collection is that it rescues from oblivion a number of religious poems that are not good enough for a place in the best collections. It contains few of the best religious poems, anyhow.

Ethics in Outline, by Melancthon Woolsey Stryker. Richard G. Badger, Boston. 80 pages.

A brief sketch of some of the important topics in a course in Ethics, such as conscience, virtue, volition, the sanctions, moral law, pathology, et cetera,—the treatment verging at times on the domains of logic and sociology. The author, formerly president of Hamilton College, is noted for an incisive style, and a sure touch upon his favorite themes. Ethics is defined as "a primary and inclusive interpretation of life," or "the analysis of personal conduct under the idea of duty."

The little book, which records jottings for lectures, contains a number of hints useful to teachers, or to thoughtful readers.—C. A. S. D.

Is Christian Experience an Illusion? An Essay in the Philosophy of Religion, by Henry Balmforth. George H. Doran Co., New York. 139 pages. $1.75 net.

A refreshing little book. Its style is vigorous, elegant, and at times brilliant. It is a piece of real thinking, and it openly uses the methods of a thoroughgoing logic. These qualities save it completely from any suggestion of that too common defect of modern books on religious questions, which was so distasteful to the late Sir W. Robertson Nicoll, who called it "stodginess."

It is an attempt, made with a great deal of modesty, to meet the modern attack on the validity of Christian experience, which is now being made along the line of psychology.

Psychologists are warned by the author that their field is limited, and the question of the validity of alleged Christian experience is not strictly within it. As Dr. Wood of Dartmouth reminds the physical scientists, so this writer notifies the psychologists, that when they enter the field of theology, or metaphysics, they are trespassing, and must allow the legitimacy of theological and metaphysical considerations against them.

While the reasoning is close and carefully logical, technical terms are avoided as far as possible, the purpose being to meet the need of readers not trained in the subject considered.—W. O. S.

My Musical Life, by Walter Damrosch. Charles Scribner's Sons, New York. $4.

A biography that covers so much of American development in the last fifty years that it is of interest to more than the musical public. The good will and good humor, the innumerable human stories, carry one from page to page, even though one may not be able to tell Beethoven from Wagner, or an orchestra from a phonograph.

The early years in Germany, the high standards and lovely family life, the gallant venture to America, the struggles here, New York in the 70's, the first German opera, and the excitements of

the Western tour, send one headlong through the chapters.

Behind all the incidents is the lovable character of the man, as well as the "capacity for infinite pains" of the musician. In the chapter on the war Mr. Damrosch has forgotten to tell of his concert in Carnegie Hall on the day when Ambassador Gerard's recall was first announced. The air of the city was filled with rumors: the Germans were destroying the interned ships, the subways were to be blown up, of course the orchestra being all German had struck, there would be no concert, etc., etc. But the audience assembled as usual, and when Damrosch came out to conduct, instead of beginning with his usual interpretation, he turned to the orchestra, and we heard the Star Spangled Banner played as we had never heard it before and never will again. One of his charming little speeches followed, interpreting the significance of the day and the feeling in all our hearts, but saying that in music there are no frontiers, and the arts belonged to the unity of warless world of beauty and truth. Mr. Damrosch may have forgotten,—his audience will not.

Truly a worthwhile book to read alone, or to read aloud, a book for an evening at home or for a journey, a book for the friend just sailing or for the family bookshelf, a book to read and to enjoy.—E. S.

Preaching in New York, by Joseph Fort Newton. George H. Doran Co., New York. 206 pages. $2 net.

The title may mislead. Dr. Newton is a New York preacher, but the contents of this book are not his own or any one else's preaching, but impressions and experiences of men and places and events, copied from his diary of 1919-21, followed by three papers, "At Tea with Tagore," "The New Curiosity Shop," and "New York City," a historical sermon.

One who has read Dr. Newton's earlier books knows his style: keen and kindly observation and balanced judgment expressed with sententious literary art. He gets much out of life.

Religious Experiences of John Humphrey Noyes (The), by George Wallingford Noyes. Macmillan Co., New York. 416 pages, illustrated. $2.50.

The Oneida (N. Y.) Community of perfectionists grew out of a community that was founded in Putney, Vt., about 1836. The founder was John Humphrey Noyes, a native of Brattleboro, Vt., born 1811. He studied at Dartmouth, and at Andover and Yale seminaries. The book is the story of his life up to 1837, derived from documentary sources. It carefully summarizes Noyes' views on the second coming, salvation from sin, and holiness, and shows how disciples holding his perfectionist views were drawn together to form a reconstructed society which would give them full development.

Scouting and Religion, by C. A. Grey. Macmillan Co., New York. 86 pages. 75 cents.

It is a pity that you can not transfer personality to the printed page at least to such an extent as to make it an asset. Atmosphere is a difficult thing to define, and it escapes us when the cork is not in tight. We say this in justice to this little book, for these addresses of special interest to scouts seem to us to lack that punch and originality which, while they do not show in the words, doubtless were felt in the delivery. —H. P.

Seeing Life Whole: A Christian Philosophy of Life, by Henry Churchill King. Macmillan Co., New York. 163 pages. $1.50.

President King of Oberlin, whose book, "Rational Living," has been of help to many students, states in this thoughtful volume (which reproduces the Deems Lectures for 1922 at New York University,) the structural principles of a sane and serious philosophy of life, issuing in efficient social conduct.

"Starting with the premise that there is always needed a constantly renewed apologetic for the ideal life," he indicates and discusses, with insight and fineness of expression, six approaches to the problem,—the scientific, the psychological, that of "value," the personal and ethical, the philosophical, and the Biblical and Christian. This scheme may involve, as the logicians would say, cross-divisions,—a fault many preachers fall into in preparing their sermon plans,—but it serves well as a framework for an able presentation of the appeals, discoveries, verifications and abiding values of a life mortal here, but immortal in ultimate outlook. The serene sureness of the style, apart from the force of the argument, cannot but impress any thoughtful reader, and influence college students.—C. A. S. D.

Spiritual Message of Modern English Poetry (The), by Arthur S. Hoyt. Macmillan Co., New York. 290 pages. $2.

The book gives the impression of original thought and long familiarity with its subject, not just copying from other people's books. It is an effort to show the relation of modern English poetry in its prophetic, creative aspect to the higher thought and impulse of the race.

Two chapters are given each to Wordsworth, Tennyson and Browning, and one to Matthew Arnold as "The Poet of the Questioning Spirit." Arthur Clough, William Ernest Henley, John Davidson and James Thomson are classed as "Poets of Doubt and Denial"; William Watson, Stephen

Phillips, Wilfrid Wilson Gibson, and John Masefield, as "Poets of the Dawn"; while another chapter touches briefly on several recent or living "Poets of the New Day."

Of course the study would have been more novel if larger space had been given to these later poets, who have not been worked over as assiduously as the earlier giants.

Story of A Great Schoolmaster (The): Being A Plain Account of the Life and Ideas of Sanderson of Oundle, by H. G. Wells. Macmillan Co., New York. 176 pages, illustrated.

Oundle is an English prep school, on a private foundation, where F. W. Sanderson achieved such success as headmaster that H. G. Wells says he was the greatest man he has ever known with any degree of intimacy.

It was not the man himself, but his ideas. He introduced modern ideas of scientific and technical education into an oldtime classical school. He substituted methods of group work, coöperation, service, in place of competition, self-seeking. Not a class dominance, but creativeness, was his goal; not the student's acquisition of so much information, but his all-around development.

In this creative system of technical and vocational training Sanderson held true to a spiritual outlook, not a materialistic; but not "spiritual" in the orthodox Christian sense, for that would not appeal to Wells.

We wonder if Sanderson would be such a pioneer and prodigy among American educators.

Story of the Walloons (The), At Home, In Lands of Exile, and In America, by William Elliot Griffis. Houghton Mifflin Co., Boston. 299 pages, illustrated. $2.

Now it is the turn of the Walloons. Who were they? They were French-speaking Belgic people whose relation to America is that they first in 1624 came with wives and children to find permanent settlement in the territory now known as New York, New Jersey, Pennsylvania and Delaware, named New Belgium when given civic organization in 1626. The word Walloon means pilgrim. They were of the Reformed faith, and had the same general motives as the Pilgrim Fathers.

Dr. Griffis digs into the history of Europe to find their roots, and follows their political fortunes into lands of exile in Europe, until at length America comes into view. Some of the outstanding immigrants receive special sketches, and the strains of Walloon blood and influence are followed down to present times.

Dr. Griffis has gone to a lot of work to find out the facts, and he writes a readable book that should take its place in American history, especially in view of the tercentenary of the coming of the Walloons. It looks as if the Irish or the Jews were not the race that made America, after all!

That God's House May Be Filled: A Book of Modern Church Methods and Workable Plans, by William L. Stidger. George H. Doran Co., New York. 263 pages. $1.50 net.

Here is a book containing hundreds of tested ideas and plans, any one of which is calculated to start the awakening of a church into genuine life interest. The plans are adapted to and grow out of modern conditions. Dr. Stidger makes it plain that spiritual tone and spiritual results are his aim, and consonant with his declaration there is not a false note in the book.

Few men have the native gifts of the author,—observation, originality, initiative, sympathy, untiring energy, unlimited capacity for hard work, friendliness, in addition to the more definite spiritual gifts. We cannot imagine such a man getting into a place which he could not handle successfully, but it must be a poor dub of a preacher who could not find many ideas here that he could appropriate and apply to his own needs.

Dr. Stidger's main topics are sermonizing, services, the prayer meeting, publicity, miscellaneous methods, book sermons.

Take as an example his suggestion of "symphonic sermons." He got the idea from the musical theme that runs through a symphony or opera, coming to the surface again and again. He wanted to try this idea in a Mother's Day sermon, relating mother love to the love of Christ. These two lines came to him:

> O mother, when I think of thee
> 'Tis but a step to Calvary!

At the conclusion of every division of the address, at the end of every illustration, he quoted these two lines. Of course that idea is not newborn, but doesn't Dr. Stidger give it new meaning and vitality by the above suggestion? He gives over twenty other couplets from poets and writers, each usable to sing home Bible truth.

Return to God (The), by Edward Shillito. George H. Doran Co., New York. 123 pages. $1.25 net.

Six Lenten sermons by the literary superintendent of the London Missionary Society, who is widely known in America as the London correspondent of several religious weeklies.

The texts are Isaiah 43. 5, 6; John 21. 22; Matthew 18. 20; 1 Peter 2. 9; Jonah 3. 5; 1 Corinthians 15. 28.

Fiction.

Nightshade: The Confessions of a Reasoning Animal. E. P. Dutton & Co., New York. 288 pages. $2.

We wrote for a review copy of this book because the publisher's announcement said

it dealt with small town social conditions. For it is often stated that there is relatively as much deviltry in small towns as in the large cities, though it may not be so obvious.

The picture that is here drawn of Styxtown is depressing, it is so appalling. The book is anonymous, and purports to be autobiographical. The alleged writer is the lawyer and insurance man of Styxtown, a man of 30 years, unmarried, the son of an old and professional family, who are all dead, and he lives alone in the big house. The book is a grim psychological study, for Daggett Pinkston is a strange mixture. He is well read, he is writing a book (this book, maybe), he inherits culture from his father's family; but there is an animal strain in him which makes him like at times to associate with drunkards and prostitutes, to take part in the low-down recreations of Styxtown. He has two fierce passions: young girls and dancing. But he never goes the whole length: his father's family in him keeps him from submerging in low life and makes him ashamed of his predilections as a bum.

One questions, Where did the author get his material? Can a man make up a realistic story of low-down life unless he has mixed in it? The author of this book has fine literary skill, a beautiful appreciation of nature in her various moods, a correct knowledge of idiomatic French and other fields of learning. Besides, the book is not dirty. It is plain-spoken as it tells of Daggett's petting affairs with high school girls, of questionable hotel life, of cheap dances, of drinking bouts, of family scandals, of the general smallness and rottenness of a run-down town where Dag is at once a leading citizen and the associate of the lowest.

Can it all be true? You might think so, from the natural way the story is told. Anyone who knows a run-down village must admit its truth in spots, at least. It is another "Main Street" written up on the moral side. And yet the character of Daggett is a greater ruin and tragedy than that of the town: a man of fine sensibilities and generous culture who cannot live on this high level, but irresistibly falls back among his neighbors, and even scandalizes some later comers: who can appreciate "the Oriental carpets of autumn foliage," but finds life a hard, maggoty thing.

If the author meant to unveil the degradation of character and awful social conditions that may be found here and there in the land, he has powerfully succeeded. The analysis of character and the descriptions given may be worth something to the student of social conditions, but the story is as depressing as an intimate visit to such a community would be.

Passing of the Word (The), by Helen Henshaw. Biola Book Room, Los Angeles. 292 pages. $1.50 net.

A story of the spiritual development of a girl at Exmoor College on the Hudson (a thin disguise for Vassar?), from indifference through participation in "Christians" up to full surrender to God's will. Her love story, which drags because her fiancé is not a Christian, turns out happily before the book ends.

There are many glimpses of wholesome girls in their college life, with the religious purpose dominating the plot all the way through.

There are too many printer's errors in the book.

Revival at Broad Lane (The), by Kate Drew. Biola Book Room, Los Angeles, Cal. 284 pages, with frontispiece. $1.75.

A lifelike narrative of an old-fashioned revival in an English Methodist setting. The movement starts right off among the "old stagers," who were hungry for the old time fire. The evangelist "Mrs. Bingham" is stated to be Mrs. J. B. Horton, and the story is based on facts in the experience of Mrs. Horton and the author.

A good deal of Scripture teaching and conversation, personal work, individual cases of conversion, etc., are worked in, and of course there is human interest in the way of love stories. All in all, a readable book of its type.

LATEST BOOKS RECEIVED.

Anglican Church Principles, by F. J. Foakes-Jackson. Macmillan Co., New York. 232 pages. $2.25.

Aspects of Reunion, by Harold H. Rowley. George H. Doran Co., New York. 182 pages. $2 net.

Battle Over the Bible (The),—I: "Resolved that the Bible is the Infallible Word of God," a debate between Rev. John Roach Straton and Rev. Charles Francis Potter. George H. Doran Co., New York. 92 pages. 50 cents net.

A verbatim report of the first of five debates on Fundamentalist-Modernist issues.

A religious debate may indeed substitute agitation for stagnation of mind, but the idea that the serious questions tackled by Dr. Straton and Dr. Potter can be settled in an evening's public debate is preposterous. We should have said little good would come of them, but Dr. Straton says in the Introduction of this book that there were "several conversions," and that he has "had the great joy of baptizing and welcoming into Calvary Church some who were won at the debate."

It took the three judges 13 minutes to give a two-to-one verdict to Dr. Potter, on the negative side. They drew attention to the confusion in the minds of the debaters as to the meaning of "infallible." Quite so!

Bible Stories Retold for the Young: Vol. 4, Kings and Prophets, by Alexander Gordon. George H. Doran Co., New York. 201 pages. $1.25 net.

Buddhism and Buddhists in China, by Lewis Hodous. Macmillan Co., New York. 84 pages. $1.25.

Can We Find God? by Arthur Bardwell Patton. George H. Doran Co., New York. 237 pages. $1.60 net.

Chalmers of New Guinea, by Alexander Small. George H. Doran Co., New York. 176 pages, illustrated. $1.35 net.

Divine Healing, by R. A. Torrey. Fleming H. Revell Co., New York. 54 pages.

Ethical Teaching of Jesus (The), by Ernest F. Scott. Macmillan Co., New York. 133 pages. $1.50.

Failure (The), by Giovanni Papini. Harcourt, Brace & Co., New York. 326 pages.

Holy Spirit and the Church (The), by Charles Gore. Charles Scribner's Sons, New York. 336 pages. $2.25.

Ideals of Asceticism (The), by O. Hardman. Macmillan Co., New York. 232 pages. $2.

Jeremiah, by George Adam Smith. George H. Doran Co., New York. 394 pages. $3 net.

David Livingstone, by Hubert F. Livingstone Wilson. George H. Doran Co., New York. 230 pages. $1.35 net.

Mackay of Uganda, by Mary Yule. George H. Doran Co., New York. 212 pages, illustrated. $1.35 net.

One Hundred Choice Sermons for Children, by G. B. F. Hallock. George H. Doran Co., New York. 290 pages. $3 net.

Pleasure and Behavior, by Frederic Lyman Wells. D. Appleton & Co., New York. 274 pages. $2.50.

Shout of the King (The), by Ernest Raymond. George H. Doran Co., New York. 176 pages. $1.60 net.

Where Evolution and Religion Meet, by John M. Coulter and Merle C. Coulter. Macmillan Co., New York. 105 pages. $1.25.

World's Best Epigrams (The), by J. Gilchrist Lawson. George H. Doran Co., New York. 231 pages. $2 net.

The title is a fake. The book is made up of clippings of those bright sentence sayings from the "Literary Digest" and other American papers, topically arranged.

ALSO RECEIVED.

Centennial of the American Press, Beirut, Syria, 1822-1922. 100 pages. Illustrated.

A historical review and an account of the centennial celebrations, with pictures of American and native workers, and showing a view of the new Halsey Memorial buildings, erected in 1922 of American steel and concrete construction. Half the book is in English, the other half in Arabic.

The Essential Gospel: The Heart of the Gospel, Thoroughly Translated, for Daily Reading, by A. T. Cornwell, Clearwater, Florida. 19 pages. 10 cents.

An abbreviated harmony of the life of Christ, giving the matter in numbered sections, not in Bible chapter and verse. What is not of first importance is omitted. Thus it starts with Luke 2. 1-16, omitting a few clauses. The translation reads well, and uses current terminology.

The author's plan gives the reader a consecutive story of our Lord's life free from the usual Bible way of printing it, and so more likely to attract the casual reader.

The Penitent Thief, and Naaman the Syrian, by D. L. Moody. Bible Institute Colportage Association, Chicago. 31 pages. 10 cents.

A new addition to the "Evangel Booklets." A reprint of two of Mr. Moody's sermons.

The Messiah according to the Old and New Testaments, by B. A. M. Schapiro. Hebrew-Christian Publication Society, 83 Bible House, New York. 73 pages.

On one page are printed Old Testament passages, and facing them on the other page are New Testament passages which indicate their fulfilment in Jesus of Nazareth. The type is small, so that a larger amount of Scripture is involved than one would think without making this careful study.

The booklet is free, but the society welcomes funds for its work.

Christian Fellowship and the Family, by Millacent P. Yarrow. Pilgrim Press, Boston. 57 pages. 35 cents.

Group discussion is having its vogue just now. This pamphlet is drafted on the discussion plan.

Thirteen sessions are planned for, each taking some aspect of family life in relation to Christian fellowship, such as "When is a family a Christian fellowship?" fellowship between husband and wife, parents and children, brothers and sisters, etc. There is thus a full discussion of family life, and questionnaires are supplemented by suggestions as to speakers, books, and other sources of information.

Princeton Theological Review, January 1924. Princeton University Press, Princeton, N. J. 60 cents a copy, $2 a year.

"The Background of Daniel" by Prof. Robert Dick Wilson gives in 26 pages Dr. Wilson's grounds for the conservative view of Daniel, and disposes of destructive theories. Another strong article on "The Problem of Mental Evolution" by F. D. Jenkins of Princeton is timely.

Peregrinations of a Church Tramp, Volume II, by Laic, Birmingham, Mich. 119 pages. $1.

The author does not believe in bonedry prohibition, nor in the use of distilled liquors, but would not bar natural fermentations like beer. The book contains a lot of matter that will be new to most prohibitionists.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order, or by currency.

In Coming Issues.

The Epistle to the Philippians (continued), by Dr. John A. Hutton.
The Parable of the Prodigal Son, and other addresses, by Rev. James Reid.
What A Man Takes with Him, by Dr. Daniel A. Poling. (August)
God's Use of Ordinary People, and
The Certainty of Results, (July), by Rev. James Gordon Gilkey.
Fitting Yourself into God's Plan, by Dr. A. W. Beaven. (July)
The Challenge of the Unexpected, by Rev. Lionel B. Fletcher. (August)
Christianity and Industrial Peace, by Principal W. M. Clow. (June)
A Threefold View of Human Life: A Sermon to the Young, by Dr. W. L. Watkinson. (July)
Pastoral Calling, New Style, by Rev. Fred Smith. (August)
The Great Unanswered Prayer, by Edwin Botham. A Poem. (August)
Paul and His Books, by Dr. A. T. Robertson.

OUTLINE OF OLD TESTAMENT HISTORY.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

May 4. The Assyrian Exile of Israel.

Lesson portion, 2 Kings 17. 9-18.

Today's lesson portion is a study in the philosophy of history. Only one verse (6) is taken up with the historic fact of the capture and carrying into exile of Israel, but twelve verses are devoted to telling why it came about.

Dr. Maclaren calls it a post mortem inquiry into the diseases that killed a kingdom. There is no reference to individuals, not even to the wicked kings of Israel. The passage is strictly national in its application. Nor is there any reference to political or economic causes, such as the rise of Assyria. The history of the northern kingdom is reviewed from the standpoint of religion and morals. The record of over two centuries is summed up in the word SIN. Israel's downfall was no accident, but the sure outgrowth of inexorable moral law.

In this day, when a new morality is being required of nations, even though it is not directly related to God, it is well to notice as the veil is drawn aside how God regarded one nation's career. We may learn something of the principles upon which he deals with every nation in blessing and in judgment.

"It was so because . . . .," 7-12. Reasons why.

Take pencil and paper, and list the several items in Israel's sin. The recorder goes back to the beginning, to the exodus from Egypt, and summarizes briefly the nation's attitude to God through the centuries. Secret practices soon led to open apostasy and wilful disobedience, culminating in the intention to provoke God to anger.

"Yet . . . .," 13. Jehovah's testimony.

In spite of their attitude,—shall we say, because of their attitude?—Jehovah met them in mercy, and sent prophets and seers calling them to conversion and consecration.

"Notwithstanding . . . .," 14-17. Aggravated sins.

Their guilt was bad before God's pleas were made: how much worse now after his pleading! They would not hear, they followed in the unbelief of their fathers, they were wilfully obstinate. This was the charge that Stephen hurled at his judges, and cut them to the heart: "Ye stiffnecked and uncircumcized in heart and ears, ye do always resist the Holy Spirit; as your fathers did, so do ye" (Acts 7. 51). And so the catalogue of their sins is repeated with emphasis and additions, until it reaches the climax in their selling themselves to the devil, and in Jehovah's anger.

To what extremes sin leads! Who anticipated such an outcome from Jeroboam's departure from the Mosaic law?

"Therefore . . . .," 18. Israel's doom.

The Ten Tribes were "lost"; most of them swallowed up in the mixed populations of their heathen conquerors, some of them joined to Judah but losing their tribal identity. Yet not lost for ever, for they will respond to Messiah's call at his coming, and the nation will be born in a day.

May 11. Jehoiada's Victory over Baal.

Lesson portion, 2 Kings 11. 1-4, 11-18.

The northern kingdom has disappeared in the Assyrian exile. Our lessons now turn to the southern kingdom.

The passage chosen for today's lesson is the climax of a religious conflict in Judah. A few Sundays ago we studied Elijah's struggle with Baal in the northern kingdom, when the people were called back to loyalty to Jehovah. That same alien religion has now gripped Judah. It is one of the darkest periods in Judah's history. How Baalism was broken up by Jehoiada the priest is an episode almost as dramatic as Elijah's contest on Carmel.

Athaliah usurps the throne, 1-3.

Baal-worship was introduced into Judah by Queen Athaliah. She was daughter of King Ahab and Queen Jezebel of Israel, and took after her mother in her wickedness and ambition and idolatry. She was married to Jehoram king of Judah (2 Kings 8. 16-18). Her son Ahaziah succeeded his father as king of Judah.

When Jehoram and Ahaziah came to untimely deaths Queen Athaliah saw her chance to seize the throne. She ordered the murder of all the seed royal. But there were at least two relatives of King Ahaziah that were not killed. One was Jehosheba, his half-sister, and the other was his infant son Joash. Aunt Jehosheba was able to steal the child away from the palace before being killed, and to hide it in the Temple, where her husband Jehoiada was priest.

Joash crowned king, 4-16.

Six years pass by, and at length the time is ripe for a revolution to set the rightful heir upon the throne of Judah. How Jehoiada showed Joash to the Levites and the military, and bound them to secrecy, and organized the coronation, and disposed of the usurper is told in detail in these verses.

Baal-worship destroyed, 17, 18.

Here we have the religious meaning and outcome of the political episode. Jehoiada, like Elijah, renews the covenant between Jehovah and Judah, and at the same time wipes out Baal's foothold in Jerusalem.

Drastic measures are sometimes necessary in dealing with sin.

May 18. Isaiah and the Assyrian Crisis.

Lesson portion, Isaiah 37.

The scattered verses of today's lesson cannot be understood apart from their full setting: and fortunately the whole story makes a thrilling lesson, both in the historical happenings and in their spiritual significance. The destruction of Sennacherib's army is one of the unforgettable bits of world history. The Bible story is supported by Assyrian and Egyptian archeology.

The teacher must read and master Isaiah 36 and 37. If he does this, and gets them over to his class with enough explanation to make their meaning clear, the class members will make their own applications.

The northern kingdom had been carried into captivity by the Assyrians under King Sargon in 722 B. C. (say). That same empire under King Sennacherib comes in 701 B. C. against Judah, captures the outlying cities, and besieges Jerusalem. Judah was at this time only a football between the two opposing militaristic nations Assyria and Egypt: just as it was between Turkey and Egypt (England) in the late war. Isaiah had vision to see and to say that Judah's only safety lay in dependence upon Jehovah, avoiding entangling alliances with either Assyria or Egypt. His advice had not been heeded. At the time of our lesson King Hezekiah had already stripped the Temple of its gold and silver in order to pay tribute to Sennacherib, but that did not appease Assyria's territorial designs, and now they are at the door again.

Make it clear, in passing, that this crisis did not lead to Judah's captivity. That did not come until 586 B. C., under Nebuchadnezzar King of Babylon.

Character studies.

Some teachers of older classes may like to treat this lesson as a striking study in psychology. There is little actual fighting in these chapters. Sennacherib's invasion of Judah (36. 1), his warring against Libnah (37. 8), and the destruction of his army (37. 36), are each dismissed in a verse. The rest is all talk: propaganda, prayer, prophecy, promise, with the reaction of one person to another.

RABSHAKEH is a clever characterization. His object is to break down the morale of the people. So he uses the Jews' language, and bellows his evil propaganda like an accomplished spellbinder. By taunt and threat, solicitation and promise, crafty question and haughty insinuation, he seeks to undermine the people's confidence in Egypt as an ally, in King Hezekiah, in all the gods of the nations, in Jehovah their God. He was a good bluffer.

HEZEKIAH appears in a good light. He was a good man and a good king. He had ordered the people not to answer Rabshakeh: always a wise way to meet such talk. He himself, upon learning of Rabshakeh's speech and again upon receiving Sennacherib's letter with final demands, immediately repaired to the Temple to lay these matters before Jehovah. Note his large views of God in 37. 16, 20. His prayer is one of the high spots of the Bible.

The lesson title approaches the crisis from the standpoint of ISAIAH. He had been God's voice to Judah for 40 years, a statesman as well as prophet trying to hold the nation true to God. Now when calamity seems about to overwhelm Judah he is the one man to comfort and steady them with the assurance of Jehovah's protection.

Jehovah challenged.

The essence of the conflict lay in Sennacherib's challenge of Jehovah. Take pencil and paper, and write out the expressions that make this plain: especially 36. 20; 37. 4, 6, 10, 17, 23, 24,—taunting, defiance, blasphemy, defamation.

Jehovah accepted this personal challenge (37. 29), and dealt with Sennacherib and his host in a way to demonstrate his power.

Some one sees in these dramatic events the everlasting struggle between might and right, between force and faith. When the conflict was shifted from a military struggle between Assyria and Judah to a conflict between Sennacherib and Jehovah, only one issue was possible.

It was a national crisis, not individual. What lessons does it contain for this and other nations today? As individuals, are we fighting for or against God? If our conflict is the Lord's, he will take care of it.

May 25. Jeremiah and the Babylonian Crisis.

Lesson portion, Jeremiah 26. 8-16.

A hundred years after Isaiah and the Assyrian crisis came Jeremiah and the Babylonian crisis: A new world empire had slowly been rising in Babylonia, which under Nebuchadnezzar met and defeated Egypt under Pharaoh-necho at Carchemish, and so came to assert overlordship over Judah.

The incident of chapter 26 is rather typical of Jeremiah's long career of 40 years. He was the voice of God to Judah during the inglorious reigns of its last five kings, when Judah was skidding toward disaster, with only an occasional check now and then. He stood almost alone against the sin of his nation. His messages were largely warning and denunciation, lightened, however, with promise of restoration and

SCHUYLKILL COLLEGE

future glory. Jeremiah has been called "the weeping prophet," but not implying any weakness in himself,—he wept over Judah's impending doom. So highly was he regarded in later days that some said our Lord was Jeremiah risen from the dead (Matthew 16. 14).

In the episode of this chapter little is left to Jeremiah's own initiative (1-7). He is told where to stand,—in the court of the Temple; what to do,—speak the very words given by Jehovah, without diminishing them; whom to address,—the people of all the cities of Judah who had come to worship at the Temple. A little thought will enable us to see how effective this plan was to spread a message through all the land in a day when there were no newspapers. Open air preaching is always effective to reach people, provided the right location is selected.

The burden of the message was the overthrow of the Temple and the city of Jerusalem if the people would not hearken to Jehovah and walk in his law. The deeper reason for impending disaster was the apostasy of the nation.

The hope inspiring the message was that Judah might take warning, and turn every man from his evil way, and so avert the evil consequences of his actions. Penalty is inherent in wrongdoing, but if a man turns from wrongdoing he thereby escapes its penalty.

Jeremiah threatened with death, 8-16.

This hope was disappointed. Instead of humiliating themselves before Jehovah and turning toward him, priests and prophets and some of the people angrily accused Jeremiah of being a false spokesman in the name of Jehovah, and proposed to kill him for treason to the state and for blasphemy in threatening the destruction of Jerusalem and the Temple (Deuteronomy 18. 20). Only the more judicial temper of the princes and elders saved Jeremiah from the ecclesiastics. They perceived his sincerity, his sure authority as Jehovah's messenger.

Jeremiah's confidence and courage are seen in his defence before the princes. He does not diminish one word of his commission, but insists that Jehovah has sent him, appeals to them to amend their ways (settled habits) and doings (separate actions), promises Jehovah's forgiveness, does not hold his own life dear, but warns them not to add murder to their other sins. His message was in reality for the good of the nation, not its hurt.

It takes the loftiest courage to speak unpalatable truth, but fear of man has no place in one's heart when one is conscious of being God's servant and spokesman.

The sad part of our lesson is that Jeremiah's message was not heeded. Judah swept on to its doom.

SELECTED THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

MAY, 1924.

THURSDAY, 1st. *The word of our God shall stand forever. Isaiah 40. 8.*

My friends, you needn't borrow any trouble about the old Book; it is going to stand! Some people think it is a "back number," but this Book is going to remain. Some one asked a young convert how he could believe that the Bible was inspired. He said, "Because it inspires me." That is a short cut to inspiration. I would doubt my existence as quickly as I would doubt the truth of that Book.—D. L. Moody.

FRIDAY, 2nd. *I will both lay me down in peace and sleep: for thou, Lord, only makest me dwell in safety. Psalm 4. 8.*

Between the days, the weary days,
He drops the darkness and the dews;
O'er tired eyes his hand he lays,
And strength and hope in life renews:
Thank God for rest between the days!

SATURDAY, 3rd. *But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. 1 Corinthians 9. 27.*

Without the self-control of the body influence and usefulness end.—John Timothy Stone.

SUNDAY, 4th. *Little children, keep yourselves from idols! 1 John 5. 21.*

These are in all probability the last words of the New Testament, the latest sentence ever penned which the whole church has finally agreed to call inspired, the last public utterance of the last person who had seen the Lord. It is probably not merely an accident that the warning which they reiterate is a very old one.—R. H. Malden.

MONDAY, 5th. *And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ! 1 Thessalonians 5. 23.*

It does not take much of a man to be a Christian, but it takes all there is of him.—Huxley.

TUESDAY, 6th. *Examine yourselves, whether ye be in the faith: prove your own selves! 2 Corinthians 13. 5.*

When God asks us questions, may we be able to hide ourselves in Christ! His cross is the answer to the questionings of the law. His righteousness is the answer to the impeachment of outraged virtue. His sacrifice is the answer to sin. His priesthood is the reply to Satan.—Joseph Parker.

WEDNESDAY, 7th. *And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Matthew 25. 40.*

Give me a brother's heart, I pray,
To watch and help the weak today!

THURSDAY, 8th. *In all thy ways acknowledge him, and he shall direct thy paths! Proverbs 3. 6.*

Thou shalt find a revelation of the will of God for every one of thy paths. There is no need for thee to ever let go his hand.—Bowen.

FRIDAY, 9th. *Learn of me! Matthew 11. 29.*

I do not say, remember, that the Christian life to every man, or to any man, can be a bed of roses. No educational process can be this. And perhaps if some men knew how much was involved in the simple "learn" of Christ, they would not enter his school with so irresponsible a heart. For there is not only much to learn, but much to unlearn.—Henry Drummond.

SATURDAY, 10th. *I will forgive their iniquity, and I will remember their sin no more. Jeremiah 31. 34.*

It is not wholesome to be always thinking of sin. It is delightful and inspiring to dwell in that place where there is the glorious consciousness of God's perfect acceptance, and "he has sworn that he will not be wroth with us, neither rebuke us."—A. B. Simpson.

MOTHER'S DAY, SUNDAY, 11th. *I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. 2 John 4.*

Jesus, son of human mother,
Bless our motherhood, we pray:
Give us grace to lead our children,
Draw them to thee day by day:
May our sons and daughters be
Dedicated, Lord, to thee!

MONDAY, 12th. *Moreover by them is thy servant warned, and in keeping of them there is great reward. Psalm 19. 11.*

Bible-reading will do little for us unless we try to apply the things read to our lives. The Bible is for life, not merely for knowledge. It becomes ours when we live it.

TUESDAY, 13th. *Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit, he purgeth it that it may bring forth more fruit. John 15. 2.*

This is a very serious question for each of us. Does my Christian profession make me different from what I would be without it? Am I bearing fruit unto God? Has Jesus Christ such an influence in my heart as to produce in me sweetness, tenderness, purity, strength, and, above all, love? —F. B. Meyer.

WEDNESDAY, 14th. . . . . *Lord Jesus Christ, which is our hope. 1 Timothy 1. 1.*

Christ has made the world better than it was. Only Christ can make the world better than it is. Christ was the hope of the world before he came. The hope of the world is still in Christ and in those in whom the Christ spirit lives.—C. W. Fulton.

THURSDAY, 15th. *O that my ways were directed to keep thy statutes! Psalm 119. 5.*

Learn to commend thy daily acts to God! So shall the dry, everyday duties of common life be steps to heaven, and lift thy heart thither.—Edward B. Pusey.

FRIDAY, 16th. *Therefore all things whatsoever ye would that men should do to you, do ye even so to them! Matthew 7. 12.*

We have more to do with others in our words than in almost any other way, so that the Golden Rule is to be applied especially to speech. We do not want others to speak unkindly of us or harshly to us, we do not want them to ridicule or mock us, or find fault with us. Therefore the Golden Rule tells us we are not to do these things to them.—A. R. Wells.

SATURDAY, 17th. *I have refrained my feet from every evil way that I might keep thy word. Psalm 119. 101.*

If the Bible keeps us out of evil ways it renders us immense service.

SUNDAY, 18th. *He leadeth me in the paths of righteousness for his name's sake. Psalm 23. 3.*

Alas, O Lord, these paths of righteousness have a long time so little been frequented that prints of a path are almost worn out! Oh, therefore, thou, the great Shepherd of my soul, as thou art pleased in thy grace to lead me into them, so vouchsafe thy grace to lead me in them!—Sir Richard Baker.

MONDAY, 19th. *Without faith it is impossible to please him. Hebrews 11. 6.*

Will a parent be pleased with a child that fails to trust him? Whom can we please without faith?—W. L. Watkinson.

TUESDAY, 20th. *If ye then be risen with Christ, seek those things which are above,*

where Christ sitteth on the right hand of God. Colossians 3. 1.

Up from the stains of sordid strife,
Up to a loftier life!
My spirit cries, "Aspire! Aspire!"
We climb the heights from high to higher.
Up, lest the fleeting daylight fade!
"Up!" is the law that God has laid.

—W. H. T. Squires.

WEDNESDAY, 21st. *Praying always with all prayer and supplication in the Spirit. Ephesians 6. 18.*

What is needed is not to get into a praying frame, but to maintain a praying character, to be always in the will of God, so that no employment or enjoyment shall be inconsistent with prayer.—G. Campbell Morgan.

THURSDAY, 22nd. *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. James 1. 5.*

Wisdom is not merely an evidence of discretion, but an answer to prayer.—John Timothy Stone.

FRIDAY, 23rd. *I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures. 1 Corinthians 15. 3.*

The best testimony is not about the sinner, and what he must do: it is concerning the Saviour, and what he has done.

SATURDAY, 24th. *Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name. O Lord God of hosts. Jeremiah 15. 16.*

Be sure of this, God's great source of strength, and of more and more strength to us all in this world, is just his word and our Bible.—Alexander Whyte.

SUNDAY, 25th. *The Word became flesh, and dwelt among us. John 1. 14.*

Those are the boldest and most far-reaching words that have ever been penned. They are a complete and final answer to the question, Who was Jesus? They do not admit of any conceivable addition. The rest of the Gospel is designed to show how it had become possible for St. John to write them, and to enable his readers for all time to share his conviction of their truth.—R. H. Malden.

MONDAY, 26th. *Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. 1 Timothy 4. 8.*

To be of any value to us religion must be lived. It does not pay to wrangle about religion, or merely to talk about it, or gaze at it: we must have it, that is, have Christ. —James B. Malcolm.

TUESDAY, 27th. *The fruit of the spirit is joy. Galatians 5. 22.*

When the blessed Comforter fills the heart of a believer, he feasts the soul with such peace and joy in God as to blot out the the remembrance of everything that we called peace and joy before. This may seem strong language, but those who have felt the throb of love and gladness which accompany the abiding fulness of the Holy Spirit can testify to its correctness.—Thomas Cook.

WEDNESDAY, 28th. *Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 2 Corinthians 6. 14.*

There are few greater illusions than to think that we can voluntarily enter into association with evil, and yet be none the worse for it.—W. L. Watkinson.

THURSDAY, 29th. *In every thing by prayer and supplication with thanksgiving let your requests be made known unto God! Philippians 4. 6.*

When we awake at night, by a kind of spiritual instinct turn to him, and speak to him, and bring our various little matters before him in the sleepless night,—the difficulties in connection with our family, our servants, our trade, our profession. Whatever tries us in any way, speak to the Lord about it! And in like manner, our joys, our easy days, speak to the Lord about them, and ask him to help! Ask him to help regarding everything!—George Müller.

FRIDAY, 30th. *Despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth. Hebrews 12. 6.*

There are three stages in bearing trial. The one is to bear it patiently, not murmuring. The next is to bear it joyfully, in the spirit of what is known as resignation. And the third is not to wish it otherwise, because it exercises a function in God's providence.—W. C. E. Newbolt.

SATURDAY, 31st. *And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. 1 John 2. 2.*

The one purpose of our Lord's career was not only to make reconciliation for the sins of the people, but to fill the whole world with the light of the knowledge of the redeeming love of God. And in this he abundantly succeeded.—F. B. Meyer.

Humility is the acceptance of the place appointed by God, whether it be in the front or the rear. It is the emptiness of self which God fills.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

In His Steps: How Jesus Overcame Temptation.

Luke 4. 1-13; John 14. 30. May 4.

It is said that at the battle of Gettysburg a general reported to Longstreet, the commanding officer, that he thought he could not bring his men up again.

Longstreet sarcastically replied: "Very well, never mind! Just let them stay where they are! The enemy will advance, and that will spare you the trouble."

Most victories over our arch-enemy must be faced and won on the battle ground of THOUGHT. If the general had thought he could, instead of could not, what a difference it would have made!

* * * * *

We have the old story of Ulysses begging his friends to bind him fast to the mast of his ship lest he be persuaded by the enchanting song of the sirens and fall prey to their murderous intentions as he passed the rocks where they dwelt.

This is suggestive of the cords of love and power that can bind us to our friend Jesus so firmly that even the enchantments of temptation will not get us. One has well said, "The strength of temptation is that it has something in us to appeal to." Christ's secret of overcoming is found in John 14. 30.

* * * * *

The strange mimicry of insects and animals in a tropical country, appearing, as they lie waiting for their prey, like the ground or foliage on which they wait, reminds us that Satan also appears as an angel of light. Therefore Christ said, "Watch and pray, that ye enter not into temptation!"

* * * * *

Quoting a naturalist in England: "Daws build their nests in the interstices between the upright and the impost stones at Stonehenge, and the prodigious height renders the nests secure from boys who are always idling around that place."

Our safety from the "old fowler" lies in the Rock of Ages.

Being a Christian in the Home. (Mother's Day.)

Ephesians 6. 1-4; Luke 2. 19, 52. May 11.

Do you know that Christ's first recorded miracle was to help a housekeeper out of difficulty?

Do you realize, dear mother, that the best way God has of making a Christian home, and revealing himself to your children, is through you?

Have you heard of this saying of Billy Sunday: "Mothers and teachers of children fill places so great that there isn't an angel in heaven that wouldn't be glad to give a bushel of diamonds to come down here and take their places"?

* * * * *

Two students were discussing the various translations of the Bible. One, who preferred the King James, was giving arguments in its favor. The other suddenly broke in upon his arguments, saying:

"I prefer my mother's translation to any other."

"Your mother's! What do you mean?"

"I mean," was the reply, "that my mother translated the Bible into the language of daily life in the home ever since I was old enough to understand anything. She translates it straight, too, and gives it full meaning. There's no obscurity in her version. When I study the printed version my mother's home life clears up all difficulties."

* * * * *

The wife of a distinguished man, fashionably dressed for a ball, went into the nursery to bid her three children goodnight. The youngest child, a thoughtful lad, said:

"What will become of us if you go away from us every night?"

The question went home to the heart of that mother. She changed her dress, remained at home, and ever after devoted herself to her children in such a way that the same son in after years said:

"No worldly pleasure could ever turn my mother's loving eyes from her children and home."

* * * * *

There is a story of a man, who, upon hearing singing in his neighbor's house, ventured to call. He was ushered into the parlor, where he found the daughter seated at the piano, and the two sons who had been singing standing by. He begged of them to continue their singing.

Their first selection was entitled "Mother," and was sung feelingly. Their next was "Mother Machree." Then followed others of like sentiments. By and by in a lull the visitor asked for the mother's health.

"Oh, she's well enough!" said the husband; "she's in the kitchen washing the dishes, and after she has finished and brought in the wood she'll join us."

Is such a home too common to allow comment?

God's Holy Day: What It is for, and Why.

Exodus 20. 8-11; Mark 2. 27, 28. May 18.

A manufacturer said the goods his men turned out in the early part of the week, right after the Sunday rest, were always better than the goods manufactured in the latter part of the week when they were tired.

Every cell, every part of the body, cries out, "Remember the sabbath day, to keep it holy!"

* * * * *

We have read of a coal-dealer who found competition had robbed him of Sunday rest. "I don't so much as get time for early mass," said he, "for I am compelled to keep busy from morning to night. I can't refuse them, for if I do they will quit me altogether, and I would lose my business. I wish to heaven some one would prosecute me!"

"The liberty of rest for each is dependent on a law of rest for all."

* * * * *

God's Holy Day.

Bright shadows of true rest; some shoots of bliss;
Heaven once a week;
The next world's gladness prepossessed in this;
A day to seek
Eternity in time; time's bower;
The narrow way;
Transplanted Paradise; God's walking hour;
The cool o' day!

* * * * *

Dr. Amos R. Wells likens Sunday to the isles of safety which are being established in the big cities,—those elevated areas in the center of busy intersecting streets where pedestrians may take refuge in their precarious crossing between dashing teams and rushing automobiles.

Happy is the man who has found Sunday to be a blessed isle of safety between two busy weeks!

* * * * *

One Sunday a Scotchman went into his back yard to mend a barrow. The loud banging as he drove in nails brought his wife to the door.

"Donald, Donald, what are ye about on the sabbath?" she asked.

"I must mend this barrow," he replied; "I want to use it tomorrow."

To which the wife replied: "Ye should not! What'll the neighbors say? Or if ye do, ye should use screws. It's the Lord's Day."

It is tragic that so called Christian people will cheat themselves out of the blessings of the sabbath by such trivial ways and means.

Have Business and Commerce Helped or Hindered Missionary Work?

Acts 19. 23-28. May 25.

HELP.

The tyrannical caste distinctions of India, the fear of evil spirits in China, and many superstitions in all Eastern lands, are being driven out, or seriously weakened, by steam and electricity from the West.

HINDRANCE.

How much further might the task of evangelizing the world have been advanced if the shameful record of broken faith, territorial aggrandizement and national exploitation had never been written?

HELP.

Hospitals, schools and institutions for public welfare in foreign fields are testimony to America's and England's commercial enterprize with Christian influence.

HINDRANCE.

The attitude of non-Christian peoples towards Christianity will be determined in the end by what Christianity actually is in practice, and not by what missionaries declare it to be. We are grateful that America's record is so clean, though dark blots appear even on these pages.

* * * * *

In the interior of Laos, said a returned missionary, "I saw shops with long rows of bottles labelled 'Scotch Whiskey,' 'French Brandy,' 'Australian Beer.' In Bangkok I read an English sign, 'Place for drinking of the delightful juice.'"

"Near the Silliman Institute, where we are teaching," wrote a missionary in the Philippines, "there is a building bearing the infamous sign, 'American Saloon.'"

The missionary has constantly to fight the evil influence of liquor imported from commercial nations for the sake of gain.

* * * * *

An American business man pledged the support of a school in China for ten years out of the profits of his factory. At the end of that time the instructor of that school, a missionary, returned to America on furlough and brought with him a beautiful silken banner covered with the names of 680 men and women who had been converted in that school.

If all business men in America wrought on similar lines to the degree their business permitted, commerce would become one of the greatest assets of the cause of missions.

* * * * *

Africa supplies half the world's gold, two-thirds of its ivory, 98% of its diamonds, a large share of its rubber, and more cocoa than any other country. Yet with all this commercial activity with other nations Africa remains the "Dark Continent," "the open sore of the world," "the land of mystery." Why? Have the exploitations of commerce had anything to do with it?

GOD'S JEWELS.

Malachi 3. 17. In that day when I make up my jewels.

Rev. Howard W. Pope.

"My jewels," saith the Lord of hosts,
"My jewels," saith the Holy Ghost;
"These are the gems I claim as mine,
These are the gems through which I shine."
A sinner may become a saint
If he believes, and does not faint;
For God accepteth any man
Who comes according to his plan.

The diamond is a precious stone,
And stands in beauty quite alone;
But any diamond in the rough
Looks dark and cloudy, dull enough.
A diamond is the hardest stone,
And can be cut by that alone;
So, when they cut away the crust,
They use both diamond and the dust.

And thus the discipline of life
Grows out of selfishness and strife
Which we encounter when we meet
The people in our home or street
Who, like the diamond, slowly grind
The roughness from our heart and mind,
That we some day may sparkle, shine,
With beauty brilliant and divine.

Christ is the lapidary who
Lets loose the beauty, hid from view,
Concealed within the lovely gem,
Fit for a royal diadem.
By human touch and art divine
He makes it glisten, sparkle, shine;
And some day God will choose and set
This jewel in his coronet!

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D., Riverside, Cal.

MAY, 1924.

Thursday, 1st. Lamentations 5.

"This poem is, strictly speaking, a prayer, but a greater part is occupied with a description of the miseries under which the people are suffering, some in one way and some in another," says Peake. "This description is an integral part of the prayer, being designed to appeal to Jehovah's compassion and secure his help. . . . . The poet appeals to Jehovah to look on the afflictions of the people. They have lost their homes, their fathers are in exile, their mothers no more fortunate than widows. They are grievously oppressed, and serve the foreigner for bread. Their miseries are due to the sins of their forefathers, who died with their guilt unexpiated. Upstarts are their governors; their bread they win at the risk of their lives; they are fevered with famine. Women are dishonored, princes hanged up by the hand. Young men carry the mill, boys stagger under the firewood. All joy has ceased; their crown lies in the dust. It is the penalty of their sin. Above all, they grieve for the desolation of Zion. But the throne of Jehovah abides forever: why does he forsake and forget his people forever? Let him bring them back, if indeed he has not utterly rejected them!"

Lamentations contains many beautiful passages. It is a story book. It faces a hard situation. Circumstances so hard challenge a hard creed. Ultimately the creed must break. As the author thinks of God the omnipotent he feels that patient waiting and hope are the only true attitudes of the soul. On the other hand, circumstances are so cruel that he feels it must be left with God to solve the problem. A shallow optimism indicates a shallow mind. The true saint oftentimes comes to the point where he must say, "I was dumb, I opened not my mouth, because thou didst it!"

O God, teach us to believe in thy goodness! May we not presume to set limits to thy operation! Teach us to look for the tokens of thy presence even in dark places! Make us brave to bear! Give us patience and hope! In Christ's name. Amen.

EZEKIEL.

Friday, 2nd. Ezekiel 1. 1-3.

Lofthouse says: "The book of Ezekiel is generally considered to be one of the most difficult in the Bible; it is certainly one of the most interesting. At the center of the development of Israelite history and religion stand the prophets; at the center of the goodly fellowship of the prophets stands Ezekiel. The religious thought and activity of Israel are full of contrasts: the contrast between prophet and priest, the messages which they brought to the nation and the principles for which they stood; the contrast between their ideals for the nation and the individual, and the consequent differences in their thoughts of God, the soul, and the world; the contrast between the speaker and the writer, and between the preacher who directs himself to the needs of the present and the seer who directs his

gaze to the day of the final consummation of God's righteousness; the contrast between the philosophic interpretation of national history and the inspired outbursts of religious emotion. All these contrasts meet in Ezekiel, at once priest and prophet, inspirer of a nation and pastor of individual souls, the preacher to expectant audiences and the writer for future generations."

Ezekiel, son of Buzi, probably belonged to the priestly family of Zadok. The priests were aristocrats, ranking next to royalty. Whether Ezekiel served as a priest before going into captivity we do not know. He began prophesying five years after the captivity of Jehoiachin (597 B. C.), and was probably thirty years old at the time. He was evidently a widower.

Ezekiel was born in stirring times. Josiah was beginning his reformation, and later met his death. Jehoahaz was an exile in Egypt, and Jehoiachin in Babylon, and the sad fate of these young princes deeply affected him. He was deeply influenced by Jeremiah. When Nebuchadrezzar took him captive he settled with a community of exiles at Tel-abib by the river Chebar, and here five years later he received his call to become a "watchman" for the Lord in behalf of Israel. His call came to him in divine vision; he became aware of God. The power of God laid hold upon him, and kindled his soul. It was a solemn moment, an hour in which his soul awoke. The call was imperative and personal; there was no escape from it.

Our Father, shew us thy glory, the glory of thy lovingkindness! Help us to reverence thy name! At home and abroad may we turn toward thee, so that we may not miss the moment of revelation! Make us aware of thy presence! Amen.

Saturday, 3rd. Ezekiel 1. 4-28.

Skinner describes the vision as follows: "It would seem that in some hour of solitary meditation by the river Kebar Ezekiel's attention was attracted by a storm-cloud forming in the north and advancing toward him across the plain. The cloud may have been an actual phenomenon, the natural basis of the theophany which follows. Falling into a state of ecstasy, the prophet sees the cloud grow luminous with an unearthly splendor. From the midst of it there shines a brightness which he compares to the luster of electron. Looking more closely, he discerns four living creatures, of strange composite form,—human in general appearance, but winged, and each having four heads combining the four highest types of animal life,—man, lion, ox, and eagle. These are afterwards identified with the cherubim of the Temple symbolism (10. 20). The interior space is occupied by a hearth of glowing coals, from which lightning flashes constantly dart to and fro between the cherubim. Beside each cherub is a wheel, formed apparently of two wheels intersecting each other at right angles. The appearance of the wheel is like 'chrysolite,' and their rims are filled with eyes, denoting the intelligence by which their motions are directed. The wheels and the cherubim together embody the spontaneous energy by which the throne of God is transported whither he wills; although there is no mechanical connection between them, they are represented as animated by a common spirit, directing all their motions in perfect harmony. Over the heads and outstretched wings of the cherubim is a rigid pavement or firmament like crystal, and above this a sapphire stone supporting the throne of Jehovah. The divine Being is seen in the likeness of a man, and around him, as if to temper the fierceness of the light in which he dwells, is a radiance like that of a rainbow. It will be noticed that while Ezekiel's imagination dwells on what we must consider the accessories of the vision,—the fire, the cherubim, the wheels,—he hardly dares to lift his eyes to the person of Jehovah himself. The full meaning of what he is passing through only dawns on him when he realizes that he is in the presence of the Almighty. Then he falls on his face, overpowered by the sense of his own insignificance."

We must note that while the revelation involves a transfiguration of nature, a perception of archetypal man, an awareness of the highest spiritual existences, all these are minor and incidental. Through them, over them, behind them is God himself. Undoubtedly the vision is created out of past experience. This man knows the experiences of others. He has been trained in the recognition of the spiritual. But after all it is his own awakening to the awful reality of God.

O Lord, we rejoice that thou art everywhere! Thou dwellest in Jerusalem, thou speakest to the exile in Babylon, thy glory fills the sanctuary in Zion, it fills the heavens by the river Chebar. Help us to see thee and live! Amen.

Sunday, 4th. Ezekiel 2. 1-7.

Ezekiel is beset by two fears: on the one hand he is afraid of words, on the other of looks. Those who hear him will resent his message, but that is no excuse for silence. His business has nothing to do with the effects of his message, but with the message itself. There is no doubt that Ezekiel had pondered on the experience of prophets who had preceded him, especially Isaiah and Jeremiah; yet the experience which came to him was real. He was called upon to say unpalatable and unpopular things, but he did not fail in sympathy for those to whom he was sent. The chapter opens with the disclosure that the prophet is being challenged by Jehovah himself, and he becomes aware that the spirit that was in the chariot is now working in him.

On the phrase "son of man" Lofthouse says: "It is an expression almost peculiar in the Old Testament to Ezekiel, but used by him nearly 100 times. The Hebrew word here used for man means human being: 'son' expresses regularly, in Hebrew, an individual member of a class; hence, the best translation would be simply 'man.' Its use emphasizes the distance at which Ezekiel feels himself to stand before Jehovah, and is quite in accord with Ezekiel's Calvinistic view of the unconditioned supremacy of Jehovah. . . . . Did Ezekiel's use influence Christ's own use of the term for himself? Probably Christ's hearers would understand the term as Ezekiel had used it, while to Christ himself it would signify the truth expressed in Matthew 19. 28 and Luke 21. 27."

Dear Lord, we thank thee that thou dost not disown us! When others despise us and forsake us, thou art our champion, and settest thy love upon us. Help us to hear thy challenging voice this day! Amen.

Monday, 5th. Ezekiel 2. 8 to 3. 3.

Davidson says: "The instinctive act of men before any great undertaking of the kind set before the prophet is to shrink from it. Jonah fled that he might escape from the task laid on him. Moses and Jeremiah both entreated that they might be relieved. The work was both arduous and painful: painful because it was against his own people that the prophet had to speak, and arduous because leading to opposition and persecution. There is no easy situation in God's service. Had the prophet refused the great commission he would have rebelled like Israel. And no doubt Israel's rebellion was from an arduous and painful commission, whether we regard its task to have been to walk before God as his people, or to be the prophet of Jehovah to the nations, being entrusted as Ezekiel was with his word."

The eating of the book or roll is a symbol of a divine call and commission. It emphasizes the origin of Ezekiel's words. They came not by himself, but of God. The message was not a single utterance, but one that was sustained, and reached throughout the prophet's career. It was a definite message, referring to many things. It was a message to be apprehended intelligently by the prophet himself. He was not merely to express the words of the Eternal, but to read them and to understand them for himself. However bitter the taste, the prophet knew that the word of God is essentially a sweet and wholesome thing. It is a word that must be obeyed by the prophet himself. Those opening words emphasize the fact that God's servants are subject to temptation, to minimize their commission, to avoid saying unpalatable things. Obedience brings an inward joy and strength.

O God, may we live in the power of thy Spirit! Help us to hear his voice and to declare the truth which he imparts! Strengthen us, and make us faithful to our trust! In Christ's name. Amen.

Tuesday, 6th. Ezekiel 3. 4-27.

The prophet is called to a stern task. His hearers will be stubborn and unresponsive: if he had been speaking to foreigners he would have met a more favorable response. But his resolution must be stronger than the stubbornness of his audience. He must remember that if they refuse to hear him they have already and for generations refused to listen to God himself.

It is singular that the prophet, speaking in exile, should apparently be oblivious to his immediate surroundings and addressing his words to his people as dwelling in and around Jerusalem. Israel is one. There is a solidarity in life which we are apt to forget. Ezekiel feels that the people of God are one, whatever their location.

Verses 12 and 13 seem to imply that all that had passed before the prophet's eye had been in vision, that it was a revelation in him rather than an external phenomenon on which he was gazing, though some untoward phenomenon may have stimulated his imagination. He becomes aware of the passing of the glory, but that does not imply that God has withdrawn himself. His hand is still on him to control and direct.

McFadyen says: "At the end of the week he receives another divine message, this time of a more explicit kind and unaccompanied by vision. His task is now defined as a watchman. As it is the watchman's business to detect and give warning of danger, so it is the prophet's business to warn individual men of the coming catastrophe which he himself so clearly sees. It is not enough to warn the crowds: he must deal personally with the individuals good and bad, who compose the crowd, and warn them solemnly, each and all, the good no less than the bad,—the bad to turn from his evil way, and the good to persist to the end without swerving in the good way; for the destiny of men will be determined by the character and conduct they exhibit when the hour of judgment strikes. This is a passage of great importance, emphasizing the idea of individual responsibility but applying it more particularly to the calling of the prophet or preacher. There is a sense in which he is responsible for the souls of his hearers, and if one of them dies unwarned, then the prophet is his murderer. For the first time in Hebrew history the prophet becomes a pastor, he has the cure of souls."

Our Father, give us compassion for the souls of men! Help us not only to warn, but to plead! Make us wise to win souls! Forbid that any of us should alienate those whom we seek to save! For Christ's sake. Amen.

Wednesday, 7th. Ezekiel 4.

The three symbols of this chapter bring vividly before us the idea of a great and an appalling calamity from which there is no escape. The besieger comes with a face of flint against those who have been given into his hands. The besieged have to bear the full weight of their iniquity. It holds them in fetters, its punishment is dire. Penalty follows transgression. There had been no overthrow of the people if they had not sinned. If they ever escape it will be when the full weight of their social failure toward God has been atoned for. The penalty will involve hunger, sickness, humiliation and shame. How long is the exile to last? It has already existed for a considerable time for the northern kingdom of Israel. For a period Israel and Judah will be in exile together. When the restoration comes it will affect all the people of God.

There are difficulties about the number of years in our versions. It is probable that the Septuagint gives the correct reading as 190 years, instead of 390.

On the subject of symbolism in this chapter Davidson writes: "It is scarcely necessary to say that the symbolical actions of this chapter were not actually performed. They naturally passed through the mind of the prophet as described, but so far as others were concerned they were only narrated. The truth expressed by the symbolical action was as plain when the action was merely described as it would have been had the action been performed and seen. It is evident that the actions referred to here could not have been performed because they are represented as being done simultaneously. It is while he presses the siege with arm uncovered that the prophet also lies on his side held down by bands, bearing the sins of the people, and it is while lying immovable in this condition that he prepares cakes upon the coals and eats them. The prophet's symbols merely express an idea; it is only when supposed to be actually performed that inconsistencies appear."

Almighty God, show us the pathway of life! Save us from sin and its penalties! Teach us how to behave! Grant that we may be willing to learn the lessons thou dost teach! In Christ's name. Amen.

Thursday, 8th. Ezekiel 5.

The fourth symbol of the destruction of Jerusalem is obvious in meaning. The shaved head is a sign of mourning. The scales of justice and judgment are exact. A very small remnant may escape, but if their lives are spared they shall not escape the sorrow and suffering inevitable to such a situation. What is the meaning of such symbolism? It is war between Israel and God. Israel broke into open rebellion against the Lord, and found that such things could not be done with impunity. Jehovah is not weak. His presence and authority must be recognized.

Ezekiel gives an explanation of the horror portrayed in his symbolism. The situation of Jerusalem is unique. Her religious heritage gives her distinction. Her destiny is an object of observation to all the nations. She has a mission to the nations. This mission she has betrayed. Can she repudiate Jehovah and get away with it? Disobedience to the divine will and falsehood in worship are her sins with which Jehovah has been defied. Can we wonder that his anger is kindled against such a betrayal of a sacred trust?

Skinner says: "There is indeed a great distance between the attitude of Ezekiel towards the hapless city and the yearning pity of Christ's lament over the sinful Jerusalem of his time. Yet the first was a step towards the second. Ezekiel realized intensely that part of God's character which it was needful to enforce in order to beget in his countrymen the deep horror at the sin of idolatry which characterized the later Judaism. The best commentary on the latter part of this chapter is found in those parts of the book of Lamentations which speak of the state of the city and its survivors after its overthrow. There we see how quickly the stern judgment produced a more chastened and beautiful type of piety than had ever been prevalent before. Those pathetic utterances, in which patriotism and religion are so finely blended, are like the timid and tentative advances of a child's heart towards a parent who has ceased to punish but has not begun to caress. This, and much else that is true and ennobling in the later religion of Israel, is rooted in the terrifying sense of the divine anger against sin so powerfully represented in the preaching of Ezekiel."

Our Father, we thank thee for him in whom we see thee: that when he wept over Jerusalem he was revealing thy sorrow! Thy goodness subdues our pride and brings us in penitence to the mercy seat. Forgive and save us, for Jesus' sake! Amen.

Friday, 9th. Ezekiel 6.

Not only had the inhabitants of the city fallen into apostasy, but the mountains had been desecrated by the erection of altars at which the sun and other imaginary deities had been worshipped. Davidson says, "These sanctuaries had probably been mainly Canaanitish, but had been adopted by Israel and devoted to the service of Jehovah. Along with the sanctuaries themselves no doubt much of the native religious practice was also adopted. After a long struggle these rural high places were abolished by Josiah and public service of Jehovah confined to the Temple at Jerusalem but they grew up again under Manasseh. Even the worship of Jehovah at such sanctuaries would be very corrupt, and in

the last years of the kingdom the worship of other deities was no doubt also practised. The prophet condemns all worship at the high places as abominations. This does not appear to be with him a question of mere locality or number of sanctuaries; he considers the high places to be Canaanitish and the service at them no worship of Jehovah."

The discipline to which Israel was being subjected was designed to teach the aloneness of Jehovah. Not only the people of the covenant but all other nations should learn that there is no other God beside him. But Jehovah's insulted honor "will be more completely vindicated by the penitence and conversion of sinners than by their destruction; and Ezekiel anticipates that a remnant in exile, smitten with self-loathing as they contemplate the fearful consequences of their immorality and idolatry, will remember the God whom they had forsaken, repent, and acknowledge him."

Almighty God, whose glory filleth the heavens and the earth, we rejoice in thy power, thy governance of the world, thy regulating providence in history! Teach us so to live that we may be conscious of thy favor! In Christ's name. Amen.

Saturday, 10th. Ezekiel 7.

This chapter is painful reading. The prophet sees the end as imminent. Four years are to elapse before the blow descends, but he makes us feel as though it were actually falling. It falls as a punishment, it falls suddenly with paralysing effect. The land has been profaned by false worship: it is now to be profaned by the intrusion of heathen conquerors. Whatever misery comes will be deserved. The evil that comes will be definite and directed. It is not a political exigency, but a divine fiat. They had put their trust elsewhere,—now in Babylon, now in Egypt,—and all their miseries were inflicted on them by or through one of those powers in whom they had placed greater faith than in Jehovah. At one time they show "overweened confidence," at another they shrink in cowardly horror from the blows they had invited.

Skinner points out the theological principles that underlie these seven chapters. He says, "Reflection on the nature and the purpose of the divine dealings we have seen to be a characteristic of Ezekiel's work, and even those passages which we have considered, although chiefly devoted to an enforcement of the fact of judgment, present some features of the conception of Israel's history which had been formed in his mind." He explains three: (1) the world-wide significance of the events which are to befall Israel; (2) the judgment has of course a purpose and a meaning for Israel herself, and both are summed up in the recurring formula, "Ye (They) shall know that I am Jehovah," or "that I, Jehovah, have spoken"; (3) "When the idolatrous prosperity is eradicated, the conscience of Israel will then turn inwards on itself, and in the light of its new knowledge of God will for the first time read its own history aright. The beginnings of a new spiritual life will be made in the bitter self-condemnation, which is one side of the national repentance."

O Lord, we would hide thy word in our hearts! In all life's way we would recognize thy presence and thy authority. We cannot flee from thy presence. May all life be hallowed through thy nearness! Amen.

Sunday, 11th. Ezekiel 8.

On these visions Lofthouse says: "The visions must really be visions; i.e., by some power of second sight, Ezekiel, whether in a trance or not, must have watched these scenes. Whether they were taking place at the very moment is immaterial, but there is nothing that makes any detail of them impossible."

The first series of visions supplies valuable material for our knowledge of the religious reaction after the death of Josiah. Thucydides remarked in connection with the plague of Athens that national misfortunes turn men to religion or else to atheism. The effect of misfortune on the southern kingdom was not atheism, but an outburst of violent superstition and fanaticism, as was shown in the treatment of Jeremiah. That these idolatrous practices have all a strong Babylonian character is not surprising, since Judah is now a vassal state."

This chapter presents us with four features in the national apostasy. First, the image of jealousy. In the very Temple itself, a place consecrated to Jehovah, the worship of Astarte has been introduced. Such images are designed to provoke Jehovah to forsake his dwelling place. And he will, with fearful consequences. Second, the mystery cult. "Through a hole in the Temple wall Ezekiel saw seventy elders, headed by Jaazaniah, indulging in mysterious animal worship, which some trace to Egypt, others to Babylon, while others with more probability regard it as a recrudescence of ancient Canaanitish practice. But the explanation of this, as partly of the other practices, lies in this (12), that they believe their land forsaken by their God, Jehovah, and they are therefore driven to seek the support of other gods." Third, the worship of Tammuz. This is the act of women. Tammuz is the "impersonation of the fructifying, gladdening sun." The worship of Tammuz was the gateway to licentiousness. It was a social menace. It corresponded to Adonis. Fourth, sun worship itself. Fraser describes Zoroastrianism thus: "The perpetual fire burnt on an altar, surrounded by a heap of ashes, in the middle of the temple; and the priests daily chanted their liturgy before it, hold-

ing in their hands a bundle of myrtle rods and wearing on their heads tall felt caps with cheek-pieces which covered their lips, lest they should defile the sacred place with their breath." It is interesting to note the presence of magic in Jerusalem in 591 B. C.

Our Father, help us to keep ourselves from idols! May we place no other image before our souls than the vision of our God, who alone reigneth! We would worship thee in spirit and in truth. Amen.

Monday, 12th. Ezekiel 9.

McFadyen says: "The doom has been abundantly justified; now it comes, and in bloody form. In obedience to a ringing summons, seven angels come forth to execute it,—six armed with deadly weapons, the seventh arrayed in priestly linen and with an inkhorn hanging at his side, ready to put the sign of the cross (the mark in verse 4 is the letter 'taw,' which in the old alphabet was a cross,) upon the brows of the few who were to be spared in the coming destruction, because they sighed and cried over the sin of Jerusalem. At this point comes the ominous reminder that Jehovah is gradually departing from the guilty city. Already his glory has left the holy place where the cherubim were, and moved to the threshold of the Temple. Then there rings out the awful command to the destroying angels, uttered by Jehovah himself, to slay without mercy all—old and young, man and maid,—who had not the mark upon the brow; and the deadly work was to begin at the Temple itself, the scene of their sin,—the Temple in which they trusted, and which since Isaiah's time they had deemed inviolable."

This mark on the forehead persists through all the centuries of divine revelation.

On verse 6 Davidson says, "Judgment begins at the house of God. There Jehovah was most present, most fully known, there if possible most forgotten and provoked, and there his holiness and Godhead will assert themselves with most terribleness against the sins of men." No wonder the horror of judgment drives Ezekiel to intercession. His pleading does not mean that he minimises or condones the wrong done to God, but his pity for those who have perverted their ways and brought such misery upon themselves and their children. Prayer does not prevail because those for whom prayer is offered imagine that the divine withdrawal is a sign of weakness. Nothing but pain and anguish will teach them to respect Jehovah.

Almighty God, keep us from presumptuous sins! Teach us to reverence thee and to stand in awe of thy holiness! Spare us as we confess our faults! Have compassion on thy church, and teach her to be obedient and loyal! In Christ's name. Amen.

Tuesday, 13th. Ezekiel 10.

This chapter is one of the most dramatic in the Bible. The prophet is evidently calling attention to the burning of the city, and yet he does not say so in express terms. He refrains from detail. His emotions evidently overpower him and reveal themselves in certain breaks in the narrative. Awful as is the destruction of the city of God and the house of God, far more significance is attached to the majesty of Jehovah himself. Everything is considered in contrast with him. Jerusalem was his city, the Temple his house, the sins of Judah and Jerusalem were sins against him, and he himself stands as one apart from the cherubim, surveying the scene of wickedness and directing the angel who takes living coals from the chariot and scatters them. The whole implication is spiritual.

Lofthouse says: "What is meant by the cherubim? They are met with in the Old Testament in five connections: guarding Paradise; referred to in the language of prayer and adoration as close to Jehovah's side (*2* Samuel *22.* 11, etc.), and as ornaments in the most sacred parts of the tabernacle and Temple (Exodus 25. 19, etc.); in Ezekiel's vision; in Ezekiel's song over the prince of Tyre. Taken together, these uses point to an undefined belief in heavenly beings, conceived as non-human, of a peculiarly sacred character."

On verse 8 it may be worth while to mention a homily by the Rev. George H. Morrison of Glasgow, in which he sees the wings as instruments of soaring, the hands of service. Altruism needs to be inspired by communion with God. He who dwells on high acquires a spirit that transfigures all laudable human endeavor.

Our Father, we would dwell in thy sacred places above the defilements and distractions of our common days! And yet we would not neglect the world thou hast commissioned us to serve. May we learn to relate our worship and our duty! By dwelling with thee may we be prepared to serve others! Amen.

Wednesday, 14th. Ezekiel 11.

This chapter refers to a little coterie of intriguers, twenty-four men and a president. These men saw the conflagration, but imagined they knew how to secure immunity. They were like men hiding in a cauldron. They were really the arch-plotters, the men whose schemes and policies had led to the political overthrow of the nation. They had worn the guise of patriots: they were really the betrayers of the people. Ezekiel exposes them and warns them that there were eyes looking on them and discovering their hiding-place, eyes from which nothing can hide, and that the fire which they had brought upon others was a fire into which they themselves should be hurled.

We are not unacquainted with men who make war and then hope to hide from its devastating horror.

On verses 14-25 McFadyen says: "The people who at the first deportation (597 B. C.) were allowed to remain in the land, clearly thought themselves superior to those who, like Ezekiel, had been taken to Babylon,—far from Jehovah's land and therefore from Jehovah. Ezekiel undeceives them: the future lies with the exiles, not with them. True, Jehovah had been to the exiles 'but little of a sanctuary,' i.e., their religious privileges had been inevitably curtailed, but some day they would come back to the land and establish upon it the true worship of Jehovah. First they would sweep it clean of every idolatrous thing, and then for their callous, obstinate hearts God would give them soft, impressionable hearts, on which his laws would be easily written."

"The heart is the seat of the emotions; the spirit is the breath which animates the actions." A strong heart is hard, unresponsive, resistant; a heart of flesh is sensitive, impressionable. Obstinacy shall give place to sensitiveness, man shall be moved toward God, so that he can make a new covenant with them. A nature radically changed will have the consciousness vouchsafed that God is with it, directing it in right ways of action.

O Lord, we pray for deliverance from obstinacy of heart! If there is alienation between us and thee, it is our doing. Thou art faithful, a God of lovingkindness and tender mercy. We are faithless and perverse. Forgive us, for Christ's sake! Amen.

Thursday, 15th. Ezekiel 12.

This chapter begins a second cycle of threats. Apparently the message already delivered has not met with a proper response. Hence the prophet presents a picture of flight from beleaguered Jerusalem, and deals with the carelessness of the inhabitants. "The advance of the prophet's thought in this section is easily recognizable. The subjects of his discourses have been raised before; now they are treated with more insight and a firmer grasp." Symbolically the prophet brings before them a fugitive's equipment, hoping that a message thus emphasized will impress his auditors.

The message is a warning of the pitiable condition to which Zedekiah and the inhabitants of Jerusalem will be reduced. They will attempt to steal away through the walls of the city, but they will be discovered and taken captive to Babylon. These symbols of the prophet were designed to arouse the curiosity of the exiles. He is typifying the experience of those who remained behind in Jerusalem when they were taken captive to Babylon. In exile the soldiers, the courtiers, the princes shall learn what they would not learn when in their own land. They shall recognize the true nature of Jehovah their God.

Men refused to acknowledge the truth of the prophet's words. They felt that delay in fulfilment invalidated the prophecy. "Too superficial to apprehend the meaning of its postponement, these scoffers made light of the threatened judgment. Now they shall be undeceived." A further reason for unbelief was that prophets seemed to contradict each other. While men like Jeremiah and Ezekiel were prophesying judgment, others were preaching peace and safety. It was left to men to heed their prophets, and naturally the man who said the pleasantest things was most popular. The foolish prophets were resorting to lots, arrows, auguries of various kinds. A true prophet discarded these. He received Jehovah's truth into his mind. Then a final difficulty was that men said the prophecy did not apply to them and that generation, but to people in the future. But true prophecy is designed to produce repentance, and if men turn to God the threat of judgment is annihilated.

Teach us the way of thy statutes, we beseech thee, O Lord! Help us to know thy presence in our souls, and to be guided by heavenly wisdom! May we see thee in the Son of thy love, and trust thee! Amen.

Friday, 16th. Ezekiel 13.

This chapter deals with the principles on which men may discriminate between true and false prophecy.

Skinner says: "The first thing that deserves attention in Ezekiel's judgment on false prophecy is his assertion of its purely subjective or human origin. In the opening sentence he pronounces a woe upon the prophets 'who prophesy from their own mind without having seen.' The visions these men see and the oracles they utter simply reproduce the thoughts, the emotions, the aspirations, natural to their own minds. . . . . Ezekiel possessed an inward experience which certified to him the genuineness of the communications which came to him, and he necessarily inferred that those who held different beliefs about God must lack that experience. Thus far criticism of false prophecy is purely subjective. The true prophet knew that he had that within him which authenticated his inspiration, but the false prophet could not know that he wanted it. The difficulty is not peculiar to prophecy, but arises in connection with religious belief as a whole. It is an interesting question whether the assent to a truth is accompanied by a feeling of certitude differing in quality from the confidence which a man may have in giving his assent to a delusion. But it is not possible to elevate this internal criterion to an objective test of truth. A man who is awake may be sure he is not dreaming, but

a man in a dream may readily enough fancy he is awake."

It is a serious thing to give oneself to the popular mood, to utter the jingo cries of an excited populace in times of national crisis. As a matter of fact, the people need some one to steady them, to teach them solid truths. The preachers who aid and abet in stirring passions of hatred and revenge may find themselves overwhelmed by the tragedy that falls in the night. Such men are not the true friends of the people. The walls of state will fall on them, as they will fall on those whose delusions they shared. Then Jehovah will ask, "Where is the wall, and where are those who white-washed it?"

Our Father, we would receive the word of truth into our hearts! May thy Spirit quicken us into high and holy living! Help us to be witnesses to thy will and purpose! May we guide and guard those who in themselves would fall into error! Amen.

Saturday, 17th. Ezekiel 14.

On verses 1-11 McFadyen says: "Like prophet, like people. The prophets, as we have just seen, were greatly to blame; but no less were the people, partly because of their scepticism, and partly, as we see now, because of their insincerity. This is illustrated by a question put by certain elders on the occasion of a visit to Ezekiel, a question which neither deserved nor received an answer; for they are idolaters, certainly at heart and probably in fact; they worship Jehovah with divided heart, and therefore are inevitably excluded from a knowledge of his purpose and will. No answer can be given to such but the answer of the divine judgment; and if they continue their policy of impenitent compromise, their fate will be nothing less than terrible. And not only their fate, but the fate of any prophet that gives them an answer. The only prophet that could accommodate himself to men like these would be one who was himself infatuated, perhaps as the result of some moral obliquity; and such prophets, like those who consult them, must bear their punishment. Only through true prophets and a true people can the better day come." In the discussion of guilt and its punishment all manner of questions arise. Who is responsible, the people of today or the people of yesterday? Are children to bear the penalty of their parents' sin? Is it right that good people should suffer with bad people? Cannot the righteous deliver the wicked? The answer is that the divine righteousness is not indiscriminate in its judgments, but on the other hand it is very precise. Noah, Daniel and Job are mentioned as illustrations. Noah is obviously a good illustration. The reference to Daniel and Job is not as obvious. The consolation that will come to good men who from another world look down upon the happenings here, will arise from the knowledge that God does not act from caprice, but in an ethical and rational manner. Punishment is deserved, and is proportioned to the needs of men.

O Lord, create a holy love within us, that so we may know ourselves as the possessors of eternal life! May we become reconciling forces in the world! Teach us to diffuse harmony; make us sympathetic and compassionate! Amen.

Sunday, 18th. Ezekiel 15.

It did not seem to his auditors that there was any possibility of fulfilment in the prophecies of Ezekiel. Israel was God's peculiar treasure. He might destroy other nations: he surely could not destroy the people of the covenant. Davidson says, "Founding on old similitudes the prophet assumes that Israel is the vine, and compares it as a tree or as wood with the other trees of the forest. It is as wood that it is put in comparison with the trees. He is studiously silent as to the fruit of the vine. This, which gave the vine its preëminence, cannot be touched upon, for it does not exist. It is the wood of the vine only that can be compared with the other trees of the forest, the feeble creeping plant with the lofty trees around it. Judah had never any pretensions to be a powerful state, or to enter into competition in wealth or military resources with the kingdoms round about. As a tree among the trees, a state among the states, what was it good for? And especially now what is it good for, when it has already been in the fire, its ends consumed and its heart charred? What is it fit for, or need it expect, but to be flung again into the fire and be wholly consumed?"

We must notice what Ezekiel does not say, for we shall alight on the gospel ere long. He does not discuss the vinewood as though it were meant for burning, or were fit for nothing else. He does not say that God made it or meant it for nothing but fuel. The whole purpose of the illustration is to emphasize that the end which has come is a tragic end. The vine was meant for something else.

O God, make us fruitful in good works! Help us to devote our powers to thy glory and the furtherance of thy kingdom! May the fruit of our lips be wholesome! Teach us to utter words that are true and life-bringing! In Christ's name. Amen.

Monday, 19th. Ezekiel 16.

The prophet now demonstrates that God being what he is, the doom of Israel is necessary. We cannot have a good world until evil appears to us as intolerable. If Jehovah tolerated abominations, the faith in goodness which now holds man would perish from the earth.

On the allegory in this chapter Davidson says: "Though marked by a breadth with

which modern taste is unfamiliar, the allegory is powerful. And when the details are forgotten and only the general conception remains in the mind, the prophet's creation is felt to be artistically beautiful as well as true. An outcast infant exposed in the open field and weltering in its own blood was seen by a passerby. Rescued and nourished, she grew up to the fairest womanhood, and became the wife of her benefactor, who lavished on her all that could delight and elevate. But the ways into which he had led her were too lofty to be understood, and the atmosphere too pure for her to breathe; the old inborn nature (her father was an Amorite and her mother a Hittite,) was still there beneath all the refinements for which it had no taste, and at last it asserted itself in shameless depravity and insatiable lewdness."

Verses 60-63 are very important as showing us the gospel according to Ezekiel. The first step is a sense of shame. Until suffering and punishment have wrought their cure, the unfaithful and depraved will not awaken to the heinousness of sin. This paves the way for forgiveness. As the forgiven and restored one becomes more and more aware of the grace of God, he is filled with self-loathing.

Ezekiel cannot escape from a feeling of horror at the enormity of Israel's betrayal. He wonders that God can and will show mercy. He feels that it is utterly undeserved. If ever Israel is to have supremacy in the earth, it will be because of its religion, and for no other reason.

Dear Lord, we have no covering for our sin! It is exposed to thee, it is shameful. We have preferred other gods before thee,—mammon, pleasure, ease. Forgive us and cleanse us! Amen.

Tuesday, 20th. Ezekiel 17.

From a consideration of the falseness of the people and the prophets who shared in the popular cries and clothed them with sacred phraseology, Ezekiel exposes the perfidy of the king. He speaks in a riddle or parable. Lofthouse says, "The riddle is properly a description or story in which the relation between the persons or things described corresponds to the relation between persons or things familiar to the speaker and hearer. It is distinguished from an allegory by the attempt to disguise from the hearers what, when they learn the answer, will seem ridiculously obvious."

The eagle of many colors is obviously Nebuchadrezzar, who has gathered into Babylon so many nationalities. The stately cedar is apparently representative of the Davidic line of kings. The highest branches are Jehoiachin and the princes. These were carried away to the land of traffic, namely, Babylon. In place of Jehoiachin the eagle took seed of the vine and planted it, evidently suggesting that Nebuchadrezzar intended Zedekiah to develop a community which should bind itself around Babylon as its stay and support. But instead, another eagle, which symbolizes Egypt, of less majesty and strength than Babylon, turns the vine toward itself. Such perfidy cannot but rouse the ire of Babylon, and punishment for betrayal will be terrible. Ezekiel feels the foolishness of the act so keenly that he is amazed and horrified at it.

Verses 22-24 bring before us again the vision of a divine intervention and the building of a Messianic kingdom. This is the first place in which Ezekiel speaks of the Messianic character of the kingdom that is to be. Davidson says, "The attempt of the king of Babylon to set up a kingdom in Israel miscarried. He who set up the kingdom took it away. The shoot planted by Nebuchadrezzar was smitten by the east wind, and withered. But Jehovah himself will plant a shoot of the high cedar, the Davidic house, on a high mountain that all may see it, even on the height of the mountain land of Israel, and it shall become a great cedar, so that all the fowls of heaven shall lodge in the branches of it. This kingdom shall be imposing and universal, and all peoples shall find protection under it. And then shall it be known that Jehovah is king among the nations, that kingdoms are in his hand, to set one up and pull another down; that he can make the green tree wither, and the dry tree blossom and bear fruit."

Our Father, help us to live happily and serenely, trusting in thy providence, believing in thy mercy! May our hearts be at rest, because thou art in charge of our lives and of the world! In Christ's name. Amen.

Wednesday, 21st. Ezekiel 18. 1-4.

We now reach one of the most remarkable chapters in the book. After all, there is another side of things. Not all those who had gone into exile were perfidious. Men like Ezekiel himself had been taken. Does God deal with mankind in the mass? Can it be that the individual does not count? Has the good man no rights? This is the problem which is pressing for solution.

Jeremiah had taught individual responsibility. Ezekiel takes up the teaching. Davidson says, "His purpose is in the main practical. He desires to lay a basis for his exhortation, 'Turn yourselves from all your transgressions!' His exhortations are addressed to the individuals of the people, for he contemplates the end of the state and only the individuals remain, and he has to face and settle questions that from the circumstances of the time had begun to exercise and perplex men's minds. . . . . The people feel themselves involved as by a kind of fate in the deeds of their forefathers, a feeling which found expression in the proverb. This proverb might ex-

press various feelings as it came from different mouths. It might be uttered by some in self-exculpation, and in a satisfied, self-righteous tone; or it might be the expression of a perplexed condition of mind which found God's providence dark and went so far as well nigh to arraign the divine rectitude; or finally it might express the feeling of lying under a hopeless fate inherited from the past, a feeling which crushed out individual life and paralyzed all personal effort after righteousness, and delivered over the mind to an inactivity of despair. These difficulties could not fail themselves to suggest their own solution. They were partly due to the consciousness, which circumstances were everywhere creating, of the worth of the individual soul; and their solution lay in pursuing the idea further and giving it clearer expression. The prophet meets the state of the people's mind with two great principles from the mouth of the Lord: (1) Each soul is the Lord's, his relation to each is direct and immediate, and (2) 'I have no pleasure in the death of him that dieth, saith the Lord.'"

There is something irrational and unjust in the solidarity of the race. The fact of solidarity cannot be denied in its general implications, but man, individual man, has something to say for himself. And Ezekiel admits it. Each soul is responsible for its own sin, and not for its father's sin. "Obviously the prophet is not here thinking of natural death, but since in the Old Testament death means the descent into Sheol, where there is no communion with God, and since in a period like Ezekiel's death is so often associated with violence and misery, it comes naturally to be used for the loss of all that is worth having."

O Lord, we are without help if thy hand does not rescue us: we are without hope unless thou dost disclose thyself! Help us to say, Thou God seest me! Then all shall be well with us. Amen.

Thursday, 22nd. Ezekiel 18. 5-32.

The prophet tells us the secret of life. It is almost entirely expressed in negative terms. Lofthouse says, "The list is made up almost entirely, like the Decalogue, of prohibitions. It begins, like the Decalogue, with purity of worship, advances to sexual purity, or those aspects of it which were most important to a Hebrew, and then to that spirit of humanity and kindliness for which the Hebrew codes are conspicuous."

A man's acts which are condemned are acts to his brother. Life and death are involved in honorable behavior to our fellow men. The father bears the penalty of his own sin, the son of his own sin. If this were literally true we should have little difficulty. Alas, so many sons have to carry a heavy entail from their parents! However, in the day of judgment a man's own attitude towards life will determine his destiny.

Ezekiel emphasizes the importance and far-reaching effects of penitence towards God. Whatever our heritage, whatever our own past, if we change from evil to good the Lord will deal with us as he finds us in intention and act. Conversion is a glorious possibility.

Skinner says: "The fact that Ezekiel defines righteousness in terms of outward conduct has led to his being accused of the error of legalism in his moral conceptions. He has been charged with resolving righteousness into a sum of separate virtues. . . . . It is a mistake to suppose that the prophet is concerned only about the external act and is indifferent to the state of heart from which it proceeds. It is true that he does not attempt to penetrate beneath the surface of the outward life. He does not analyse motives. But this is because he assumes that if a man keeps God's laws he does it from a sincere desire to please God, and with a sense of the rightness of the law to which he subjects his life."

Almighty God, we do not ask thee to excuse our faults, yet we do pray that thou wilt spare those who confess their faults! Cleanse us from evil, we pray, and help us to live without occasion for shame! In Christ's name. Amen.

Friday, 23rd. Ezekiel 19.

This is a chapter of "pure elegiac poetry." The mother lioness has raised her cubs, but all their strength and cunning are not equal to the pits and snares set for them by the nations. Judah is the lioness, unless we are to think of Hamutah, mother of Jehoahaz; the princes of Judah are the lion cubs. Davidson suggests the following table:

Josiah falls at Megiddo B. C. 608;
Jehoahaz his son reigns three months;
Jehoiakim (son of Josiah), 608-597;
Jehoiachin (his son) reigned three months;
Zedekiah (son of Josiah), 597-586;
Nebuchadrezzar besieges Jerusalem, January 587.
Fall of Jerusalem 586.

The reference to the young lions in verse 3 begins with Jehoahaz, and proceeds to the other princes who died in captivity.

It is a terrible picture, and must have wrung the heart of Ezekiel as he sang of the downfall of a country, his own country, which had given birth to so many mighty men of God. His simile of young lions shows how much he felt the tragedy. There was so much potential strength in the scions of David's line. The prophet closes by thinking not of lions, but of vines that might have been fruitful, but were used for burning.

Our Father, we see but dimly, we know but partially, yet we have learned to trust

thee, and that thou wilt preserve our souls from evil! As thou hast been our guide, thou wilt not forsake us when our need is greatest. Teach us to believe in thee! Amen.

Saturday, 24th. Ezekiel 20.

McFadyen says: "It is now 590 B. C. Almost a year has elapsed since the last incident that was dated, and as the doom draws nearer, the prophet grows fiercer. This lurid sketch of Israel's ancient sins, which partly recalls chapter 16, was occasioned by a visit of some elders, who put to him a question which, though not recorded, may perhaps be inferred. It seems probable that in disgust and despair the exiles may have been on the point of throwing over their allegiance to Jehovah, who seemed so impotent, and adopting the worship and gods of the Babylonians. This gives Ezekiel the chance to denounce the wickedness and folly of Israel's idolatry, so ancient, so persistent, and so ruinous in its consequences."

Instead of learning from experience and turning in penitence to Jehovah, these people show themselves untouched in heart and conscience. Even tribulation does not make them turn from their wrong. Through all the centuries it has been the same. Israel's idolatries have persisted ever since she came out of Egypt. Sabbath days, laws and ordinances alike have been despised. They have never understood God or really tried to be right with him. And yet he has a purpose to fulfil, and Israel is his instrument.

Jehovah cannot be frustrated. In the long event he will triumph. There must be a sifting, but the purpose of God makes the future radiant. Some day not only Israel, but all the world will recognize the power and the character of the Lord.

O God, teach us to walk in the light of the perfect day! As the Light of life has appeared, may his revelation enable us to see what the saints of earlier days could but guess at! May our faith be built on Christ! Amen.

Sunday, 25th. Ezekiel 21.

This poem is described as a "wild, irregular dithyramb, whose very perplexities indicate the tumult of the prophet's soul." Those who hear the prophet's allegories tell him to speak plainly, and he takes them at their word. The rebellion under Zedekiah has broken out. But it has suffered through procrastination. Those nations which had agreed to support Egypt against Babylon had one by one submitted or been broken, so that when Zedekiah began his revolt it was already hopeless. The exiles saw the Babylonian hosts marching away to the south, and realizing their strength were fearful of the result.

Skinner says: "The first vision which the prophet sees of the approaching catastrophe is that of a forest conflagration, an occurrence which must have been as frequent in Palestine as a prairie fire in America." In verses 7-10 "the forest of the South is explained to mean the land of Israel, and the mention of the sword of Jehovah instead of the fire intimates that the instrument of the threatened calamity is the Babylonian army. It is interesting to observe that Ezekiel expressly admits that there were righteous men even in the doomed Israel. Contrary to his conception of the normal methods of divine righteousness, he conceives this judgment as one which involves righteous and wicked in a common ruin. Not that God is less than righteous in this crowning act of vengeance, but his justice is not brought to bear on the fate of individuals. He is dealing with the nation as a whole, and in the exterminating judgment of the nation good men will no more be spared than the green tree of the forest escapes the fate of the dry."

Yet Ezekiel has no doubt about the judgment of God as being so just and righteous that he will render unto every man according as his work shall be. And it is the imperious demand for justice to the good man which blazed the way to the belief in the immortality of the soul.

Merciful Lord, we thank thee for the revelation which we have in thy Son, and that through him the future has been made plain! Heaven shall reveal to us the outworking of thy justice and mercy. Give us patience to wait for thy revealing! Amen.

Monday, 26th. Ezekiel 22.

This is a chapter dealing not with sin in the abstract, nor with the sins of former generations or of other peoples, but with the specific sins of those who were nominally the people of God. The sins are of two types, social wrongs and idolatrous worship. These people are cruel and despotic spoilers of the poor and defenceless, immoral, infamous, lewd, rapacious, so greedy of gain that their appetites can not be satisfied. Their vices sprang from false religion. Had they remembered the true nature of God they would never have been guilty of such folly. No institution is sacred to them. The sabbath becomes a holiday. They despise holy things.

No wonder their enormities agitate God, and lead him to dislike and despise them. He cannot tolerate such wicked men. They shall be sundered and cast forth from the land and the holy places which they have held in contempt. They are base metal full of alloy, and nothing but a fiery furnace will suffice to purge away their dross.

All the various groups in Judah are tainted. The palace and the cottage are alike offensive to the holy God. As McFadyen puts it, "The princes (i.e. the court,)

are equally rapacious, the priests make no distinction between the holy and the common. The officials are rapacious and dishonest, the prophets whitewash defects they ought to expose. But the common people are as bad as their leaders; they, too, wrong wherever they can. Not a good man among them all to save the city from destruction." Of course this last statement is hyperbole. There were men like Jeremiah and Baruch in Jerusalem. But the prevailing condition was so wicked that sweeping terms were needed to expose the enormity of their sin.

O God, we pray that this generation may be wiser than those that are gone! Help the people to be loyal, sincere, reverent! Teach them to cherish the sabbath, the house of worship, the sacred Scriptures, the gospel of thy Son. In his name. Amen.

Tuesday, 27th. Ezekiel 23.

Lofthouse says: "After the picture of Judah as she is, Ezekiel once more turns to history. The contempt with which he speaks of the absence of a definite policy in Israel and Judah is unmistakable. Would a definite policy, i.e., a definite conception of the relation of Israel to Assyria and Chaldæa, have been possible in the welter of hopes, fears and intrigues in Western Asia? Ezekiel does not write as a statesman or diplomatist; the political was merged in the religious interest. But whatever might have happened to the more exposed Israel, there can be little doubt that had Judah carried out the general prophetic program of internal stability and order, and of freedom from foreign complications, her geographical position was such that she could not only have escaped, as she actually did in spite of herself, from Sennacherib, but also from Nebuchadrezzar; she was never in real danger from Egypt."

The chapter is brutally frank. As a rule Ezekiel is characterized by restraint and modesty of language. Here he speaks so bluntly that delicately reared people might prefer to pass over the chapter. There is nothing to enlarge upon except to quote, as does Lofthouse, those four lines by Whittier:

> Thou judgest us; thy purity
> Doth all our lusts condemn:
> The love that draws us nearer thee
> Is hot with wrath to them.

Summarizing the chapter Skinner says: "Thus with words of judgment, and without a ray of hope to lighten the darkness of the picture, the prophet closes this last survey of his people's history."

Most holy Lord, we pray for the suppression of animal propensities! Help us to subdue our passions and appetites! May our speech be clean, our conduct above reproach! Amen.

Wednesday, 28th. Ezekiel 24.

We here reach the close of the first period of Ezekiel's ministry. At this point he goes into retirement for two years. He makes his final prophecy of doom, and then leaves it to time to demonstrate the fulfilment of judgment. The passage was delivered on the very day when the siege of Jerusalem commenced. The coincidence would suggest the possession of what is called second sight.

McFadyen says: "In a probably acted parable the city is compared to a pot filled with pieces of flesh (the inhabitants), including choicer pieces (the leaders). But beneath the pot a huge fire is blazing, symbolic of the siege. Then, after boiling, the pieces are taken out in any order, symbolic of indiscriminate dispersion; but as the pot is rusty it is set again empty on the furious fire, to be cleansed of its rust by the flames. The rust is symbolic of the blood shed in injustice and in child sacrifice, and of the moral and ceremonial foulness of the people, already so often described. The blood, which there was no attempt made to hide, cries aloud, according to ancient Semitic ideas, for vengeance; and the vengeance falls in the shape of the terrible discipline thus symbolically described."

At the tragic hour in his people's history a terrible event happened to Ezekiel himself in the death of his wife. The blow seemed to shatter his life, and it was long before he recovered. But occurring at this time it seemed to give vividness to the words which he had been uttering, and to be another symbol of the woe of the apostate nation. Lofthouse uses an apt illustration of Ezekiel's mood in a quotation from James Wellwood, the Scottish Covenanter, spoken the morning after his wife died: "I declare I have not, all this night, had one thought of the death of my wife, I have been so taken up with heavenly things; I have been this night upon the banks of the Ulai, plucking an apple here and there."

Our Father, teach us to live at peace with all men! May we learn to avoid controversy! Help us to see the interests and the points of view of other people! May the reputation of ministers of Christ be safe in our keeping! Amen.

Thursday, 29th. Ezekiel 25.

Skinner says: "The next eight chapters (25 to 32) form an intermezzo in the book of Ezekiel. They are inserted in this place with the obvious intention of separating the two sharply contrasted situations in which our prophet found himself before and after the siege of Jerusalem. The subject with which they deal is indeed an essential part of the prophet's message to his time, but it is separate from the central interest of the narrative, which lies in the conflict between the word of Jehovah in the hands of Ezekiel and the unbelief of the exiles

among whom he lived. The perusal of this group of chapters is intended to prepare the reader for the completely altered conditions under which Ezekiel was to resume his public ministrations. The cycle of prophecies on foreign peoples is thus a sort of literary analogue of the period of suspense which interrupted the continuity of Ezekiel's work in the way we have seen. It marks the shifting of the scenes behind the curtain before the principal actors again step on the stage."

The four nations have for centuries been enemies of Israel. They were never more malicious than now. Gedaliah was murdered at the instigation of the Ammonites. The Edomites and the Ammonites could not contain themselves for malicious gratification when Jerusalem was in distress. Moab and Philistia were hereditary foes. Over each of these nations Israel had always exercised a spiritual supremacy. Her relationship to the nations is God-directed. Some of these nations were kinsmen of Israel. Ammon is told that one day they must recognize that the God of Israel is the Most High over all the earth. One day Ammon shall disappear. Moab may persist, but she will be made to smart because of her cruelty. As a matter of fact, Ammon, Moab and Edom do disappear from history. Philistia has earned the despite of heart which is now to be shown her. She has been the opponent of all high and holy things in Israel, and there is an eternal clash in ideals between them. God is against Philistia.

O God, help us to do our business as upright men! May we so live that our neighbors can trust us! Teach us not to take advantage of those who are in distress, or ignorant! May we do to others as we would that they should do to us! In Christ's name. Amen.

Friday, 30th. Ezekiel 26.

Lofthouse says: "Ezekiel's prophecies on Tyre possess great literary power and variety. Tyre, like Egypt, struck his imagination: he fancied that he saw all the cosmopolitan grandeur of Tyre falling into the hungry waves of the sea that had been her strength and pride. This forecast, however, was not fulfilled, as Ezekiel later on acknowledged. The form of the prophecy is almost entirely poetical, the rhythm being most sustained and elaborate in the 'ship' simile in chapter 27. The whole chapter has prefixed to it the date 586 B. C., the year of Jerusalem's fall; it is written, apparently, shortly before the beginning of the siege of Tyre. The supplementary prophecy in chapter 29 is dated 570 B. C. Ezekiel's hatred of Tyre had a double basis. With his intense antipathy to commerce and luxury, he naturally hated the nation which stood for both in the ancient world,—the pride of Tyre was essentially impious. As one of the most determined opponents of Nebuchadrezzar, and the instigator of revolt in Palestine, Tyre was to him the opponent of Jehovah's will."

Why should Ezekiel feel as he did about commercialism? Was it because the greed of gain leads men to be blind to all other issues, hardens them against their rivals in business, prompts them to unscrupulous methods of subverting those who stand in their way? The psalmist had a different idea when he said, "The daughter of Tyre shall be there with a gift." He saw commerce sanctified, the man of wealth using his resources for the development of high spiritual ideals. Perhaps we do well to inform ourselves of both tendencies.

Our God and Father, teach us to be rich towards thee! If thou fillest our barns with good things, may we recognize thy bounty, and praise thee with reverent hearts! Help us to live as thy stewards! May our wealth be consecrated to thy service! Amen.

Saturday, 31st. Ezekiel 27.

Never was a more eloquent description of ships of commerce penned than this. And it is the more remarkable because Ezekiel belonged to a people who knew practically nothing about the sea. These proud galleons, built so stoutly, sailing so magnificently, carrying the fame and the power of Tyre to the uttermost regions, making all peoples tributary, engaging men of every nation to bend their backs to the oars, capture the imagination. Even Judah and Israel find their markets in Tyre, and there sell their wheat, honey, oil and balsam. No wonder the homes of Tyre were palaces and the merchants of Tyre richly clad.

Ezekiel believes that Tyre will have to reckon with God, and that one day an east wind will blow across the seas and destroy the proud ships. He is a landsman speaking about a realm with which he is not acquainted. But there is one force and fact with which he is acquainted, and that is God. And there he is a realm of truth. The fierce joy with which the men of Tyre had witnessed the discomfiture of Jerusalem will be as nothing compared with the hisses of contempt which men of all nations will utter when the pride of Tyre is broken.

On verse 36 Lofthouse says: "This figure of the mighty and overladen ship, proudly venturing out into the waters which are to be her ruin, is the most striking example in the Bible of the thought familiar to Hebrews and Greeks alike,—that pride prepares the way for its own fall."

Almighty God, restrain us from pride and vanity of heart! Help us to walk humbly before thee! Teach us to subdue our passions, to devote ourselves to those things which shall promote thy glory! In Christ's name. Amen.